The Christian Century

A Journal of Religion

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Leaven—Not Dynamite!

By Dwight Bradley

The Jobless Unite

By Robert E. Asher

Editorials

The Gap in Democracy

The Federal Council

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The CHRISTIAN CENTURY

December 21, 1932

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The Office Notebook

To appreciate to the full the article on "The Efik and the Bush Soul" it is necessary to know something about the author. And to know about the author, let us quote from a letter which accompanied the manuscript.

"It may interest your readers to know that the author, Eyo Ita, is a native of Calabar, of the Efik tribe, on the southeast coast of Nigeria, West Africa. As a child I lived real native life, sharing in my people's beliefs concerning the spirits that inhabit our waters, forest and air, and in the many and multifarious life-values. I learned how the witches could shuffle off their skins at night, and pass through well-barred doors to dance, measuring their heights with those of the stately palms, and feasting sumptuously upon the souls of their victims whom they had hanged upon the gnarled oaks by the market place. Thus I knew how to dread their horrid charms and to marvel at the bizarre fancies of the juju men.

"In my proud loincloth I was wont to dally with the diamonded butterflies and birds with sweet wings and sweeter voices upon our hills of eternal spring. When the planting season came I knew how to cut and burn the bush with the men, or to hoe the ground with my sisters. And in the harvest the joyous hopes of munching the fresh corns and yams and pears made the basket burdens from our farms very light indeed! It was then that I acquired my profound love and reverence for our sturdy mothers who bore upon their heads the weight of the family's daily bread, and on their hearts and back the care and physical burden of the childhood and the future of the tribe, chanting sweet melodies as they tramped the long and rugged roads. . . .

"The evening call of the drums to wrestle or dance and play was another source of my delight. Often too I shared in telling our old tales—of the earth and the sea, of how the ram got enough from the Creator of all things to make him the paragon of animals, and of tortoise the wise. And now that I have become a man I do not throw away all these, for they are not altogether 'childish things.'

"I studied in the Scotch Presbyterian schools (elementary, secondary and college) in my city, and while teaching, took correspondence studies with the University of London and graduated with honors in philosophy. I now major in philosophy at Columbia. I love philosophy because I love life, and like my people, I love to muse on life and life's eternal values. One of my interests in philosophy is to interpret my people's views of life to myself, to them and to the world."

Contributors to This Issue

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EDITORIAL

IT WILL BE difficult, at first attempt, to summon up the emotions which are usually considered requisite for a proper observance of Christmas. The world as it is is too much with us to permit any easy plunge into extravagance or sentimentality.

Christmas 1932

Whether we view the grim aspect of the relations today obtaining between nations, or fix our eyes on the misery in which millions of individuals are trapped, the boundless optimism of a lithographed Christmas card is beyond our attainment. Yet there are aspects of the present situation that are not without cheer. The very fact that there is a growing appreciation of the shortcomings of our social order argues for the approach of change. The recognition of the public interest in the decision of parliaments and conferences works to hold governments to negotiation under strains which, a few years ago, would have precipitated rupture. If men are less sentimental at Christmas time this year, they are perhaps a little more realistic. And the ultimate outcome of realism will be a recognition of that brotherhood of human fate which Christmas has dared, through these centuries, to affirm.

Why Wait for Repeal?

REFERENCE has already been made in these pages to the change in radio broadcasting that will follow legalization of liquor. Evidently, however, some important radio interests see no reason for waiting modification of the law before starting the campaign for more drinking. On a recent Sunday the Columbia broadcasting system incurred the huge expense required to broadcast from Paris an address by Prince Jean Caraman de Chimay on the topic, "Why Drink, and What?" The prince is identified by the publicity department of the radio chain as "proprietor of the most famous vineyards in Champagne." His address turned into a recommendation to the American public to drink champagne at every possible opportunity. "I might say," he summarized, "every time seems good to me, apart from breakfast; and even then, I must say, that there are times when we go out on shooting parties, and we have very early lunch, almost breakfast, and when I see the way my friends gulp it down, it looks to me as if that time suits them as well as any other." Not to seem ungracious to his rival vineyardists, the prince admitted that other wines were as desirable a part of one's diet as champagne, but the chief interest of his address lay in recommending to the American public the drinking habits of the French where "the children have wine with their meals almost from the time they leave off mother's milk." "Gosh, prince," cried the radio announcer in closing the broadcast, "you make me thirsty. The listeners in America must be thirsty, too!" That, at any rate, was the evident idea.

World Disarmament Conference Saved

AFTER HOPE seemed gone, when the final burial of the world disarmament conference seemed distant by only a few hours, the negotiators at Geneva took a fresh look at the problem and overnight reached an agreement. The terms of that agreement, as given to the press, are four: "1. It is declared that it is the purpose of the conference to assure equality to disarm the powers within some system of security; 2. It is promised that Germany will return to the conference; 3. The continental powers promise to unite in a pledge never to resort to force; 4. The object of the conference is declared to be reduction of armaments at the earliest possible moment." The first of these agreements produced the second; the first two taken together produced the third; the first three had to be gained before there could be any value in the fourth. The collaboration of Britain, France, Italy, Germany and the United States in negotiating such an understanding cannot be dismissed as just another addition to the world's collection of "toothless" and meaningless state papers. This one registers at least two clear gains, and perhaps a third. It saves the disarmament conference. That, in itself, is important, for had the conference broken up at this low point of interna-

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tional morale the impetus toward world anarchy would have been enormous. In the second place, a formula has been achieved which satisfies both Germany's claim for equality of treatment and France's demand for security. What that will mean when the conference reassembles to work out an actual treaty remains to be seen, but the promise to meet the requirements of this formula should, if kept, be enough to dissipate Europe's worst nightmare. In the third place, the pledge against resort to "force," rather than to "war," may protect future European peace against the sort of sophistries built on manipulation of the term "self defense," which have worked such havoc in Manchuria. The agreement signed on December 10 does not reduce arms, but it preserves the hope that arms will be reduced. That is a Christmas gift worth having.

American State Department Proves Its Competence

WHATEVER else may be the result of the interchange of notes between Secretary Stimson and the British and French governments in the past two weeks, one effect should be to dispel the impression which still exists in some quarters that American diplomats are naive babes in the wood who are likely to be taken in by the more experienced European practitioners of the diplomatic art. In comparison with the clear and courteous replies of Mr. Stimson, the second and third British notes rate as schoolboy efforts—or, at the best, as freshman themes on international finance. The second British note proceeds upon the assumption that the debts in question are all "war debts," that the proceeds of them were all used for destructive purposes, that payments cannot be made without seriously unsettling the balance of trade, and that such payments as have been hitherto made have drained the gold of other nations into the United States and have thus contributed to intensify the world's economic depression. In reply, the secretary of state points out, with supporting statistics, that less than one-third of the proceeds of these loans were spent for munitions of war, much of the remainder being for supplies which were resold by the borrowing governments for cash; that during the years in which payments on the debts were made, 1924 to 1930, the amount spent by American tourists in Europe and remitted by foreign-born Americans to relatives and friends in Europe was nearly four times the amount paid by European governments on the debts; and that, so far from there being a concentration of gold in America by reason of debt payments, there has in fact been no such concentration during these same years. At the beginning of that period Europe had 25 per cent less gold than the United States; at present she has 70 per cent more. Or, to put it in another way, since 1924 America's gold supply has increased less than 8 per cent; Europe's has increased 131 per cent. It still remains true that the debt question needs a new and thorough re-examination, but the way to get it is obviously not by leaning upon such a transparent fiction as the draining of gold from Europe to America, either past or prospective.

British Reservations Only Confuse the Issues

MUCH more childish than the argument from the concentration of gold was the statement in the third British note that the amount due December 15 would be paid, not as principal *and* interest, according to the terms of the agreement now in force, but as a payment on principal to be credited on the final settlement under the terms of a new agreement which it is hoped to make hereafter. Mr. Stimson had previously stated that the President is hospitable to the idea of a conference for a readjustment of the debts, and he had also made perfectly clear, what should have needed no clarification to anyone who knows anything about the American government, that no change in the present terms of agreement could become effective without approval by congress. After Mr. Stimson had once more reiterated the statement that payment must be made under the terms of the agreement now in force or not at all, the chancellor of the exchequer said, in a speech at Birmingham: "We do not ask that our proposal should be accepted at this stage, but we have reserved our right to put it forward when discussions begin." Such a proposal, we beg to point out, reserves no right which would not exist without it. When and if a debt conference is held, Great Britain will have a right to propose any new terms that it pleases, even to the repayment by America of all that was paid to her between 1924 and 1930; but no new proposal will gain any weight whatever by having been incorporated in an ex parte statement accompanying a payment made while the present terms are in effect. The immediate effect of the attempt to attach "reservations" to the payment has been to chill the enthusiasm of many Americans who should be most sympathetic toward the project of revision. A last moment interchange of cables ironed out the difficulties and yielded an agreement that the reservations after all were not reservations but a statement of what Great Britain will argue for in the future debts conference. To which, of course, there can be no objection.

French Chamber Votes To Default

IF Premier Herriot could have had his way, the French "reservations" would doubtless have been interpreted acceptably, as the British finally were, the payment would have been made, and the credit of France would have been saved. He made a great fight to win the approval of the chamber of deputies to his plan of maintaining unity of action with Great Britain, but the intransigent chamber would have

none of it. It would authorize payment only on condition of an explicit pledge from America to revise and reduce the debts, though it must have known that the administration had no power to give such a pledge. Even after it was evident that the whole "right" and the extreme "left" were against Herriot, he threw down the gauntlet with a gallant Gallic gesture, declared his measure to be a matter of confidence, demanded a vote on that basis, lost it overwhelmingly, and resigned. France defaults. The French debt payment due December 15 is so small—$19,000,000—that it would be absurd to claim that the making of this particular payment would have any serious effect upon either international exchange or the balance of world trade or the French budget. The objection to payment is based more upon emotional considerations than upon statistical data and financial facts. The argument is one that eludes expression in words and figures and requires the cooperation of eyebrows, shoulders and tones of voice. It is not fundamentally a question of ability to pay. France is passionately convinced that she ought not to pay. But she has taken the worst imaginable way of bringing this country to share this conviction in the debt conference that will undoubtedly be held early in the new year. Nor will her course be popular in England.

Still Dodging Article XVI

AFTER a tense week, during which Geneva heard the most outspoken speeches that have been uttered in that rarified atmosphere, the assembly of the league passed the Manchurian question along to its special committee of nineteen and adjourned. In one way, the problem of dealing with Japan's course may thus be said to be back where it was last February, when the assembly, under the spur of the Shanghai fighting, first formed the committee. But in reality this move does mark some progress. The resolution of the "little four"—Spain, Sweden, Czechoslovakia and the Irish Free State—was not adopted by the assembly, for the reason that this would have involved finding Japan guilty of violating her covenant pledges, and would thus have brought into automatic operation article 16, with all its military and economic sanctions. But neither was any other resolution outlining suggested action put into the record, and the committee of nineteen is thus called on to "draw up proposals with a view to settlement of the dispute" on the basis of further study of the Lytton report and in the light of what has gone on since that report was officially presented. Moreover, the committee is to invite the United States and Russia to participate in its proceedings—and the league knows that the United States will not accept such an invitation unless its non-recognition policy is to be upheld. The press of the world seems to have been fooled by the bluster of Mr. Matsuoka into believing that the assembly has been frightened into once more dodging responsibility. That has not been the case. Rather, by resort to a special body not bound to work within the framework of the league covenant, the assembly has found a way to evade article 16 while moving steadily toward action on the Lytton report and the American non-recognition proposal.

Russia and China Resume Relations

WHILE the League of Nations was wrestling with the Lytton report, a number of significant shifts were taking place in the far east. In the first of these, the Chinese forces commanded by General Hsu Pin-wen, which have been disputing Japanese authority in northern Manchuria, were pushed over the border into Siberia. It was reported from Tokyo that the Russians had, on demand of the Japanese military authorities, surrendered General Hsu, but the report proved false, and the general is now crossing Siberia on his way to Geneva. Apparently, this clears Manchuria of the last important organized resistance to Japanese penetration. Chinese encouragement for the "volunteer" activities of guerilla bands is not likely to slacken. The second event of moment was the report, also from Tokyo, that Russia had agreed to sign, simultaneously, non-aggression pacts with Japan and Manchukou. But this likewise was denied by Moscow. The third development was the announcement at Geneva of the resumption of formal diplomatic relations between the Nanking government and the U. S. S. R. It is impossible to comment with assurance on the meaning of these two latter moves, since both resulted from manipulations behind the diplomatic screen. But there can be no mistaking the importance of the Russian rejection of the Japanese approach at the very time when the link with China is being re-forged. It was China which broke that link, at the time of the expulsion of Borodin and the establishment of the capital in Nanking. The resumption of relations now implies that the Nanking crusade against communism is not to be made a major object of Chinese policy. And the political, as well as economic, isolation of Japan is thus practically completed.

Unemployment Insurance Proposed in Ohio

WHEN the Ohio legislature meets next month it will be called on to deal with a bill proposing to establish a system of compulsory unemployment insurance. The bill is the result of more than a year's study on the part of the special commission appointed, on direction of the legislature, by the governor. It provides for the creation of a reserve fund from contributions made up of 2 per cent of every employer's payroll and 1 per cent of every worker's wage. After three weeks of total unemployment a worker would become eligible for benefits equal to fifty per cent of his weekly wage; this to be paid for a maximum of sixteen weeks. In no case would the weekly insur-

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ance benefit exceed $15. Here is a plan that, on its surface, appears both more equitable and more valuable than the one now pending in Wisconsin, or the one endorsed by the A. F. of L. Had the legislation gone into effect in 1922, and started paying benefits in 1923, its sponsors state that it would have cared for all Ohio's unemployment between then and 1929, and would have by then accumulated a reserve of $104,000,000. In the first two years of the depression it would have been able to distribute $180,000,000—a sum that would have made unnecessary all special relief efforts in the state. Not the least significant aspect of the Ohio proposal is the fact that the name of Stanley B. Mathewson, the employers' representative on the commission, is signed to it. Mr. Mathewson may have had his misgivings on some phases of the scheme, but he has issued a statement in which he says that his year on the commission convinced him that all many employers are interested in is "blocking any proposals," while he himself became sure that "a do-nothing attitude on the part of employers is dangerous to the stability of orderly government." Farm organizations are also reported to be lining up with the opposition.

Britain Appeals to the World Court

ONE of the most encouraging events in recent international affairs is Great Britain's appeal of the Persian oil issue to the world court. The ultimatum served on the British government by the shah was so provocative that, in a former time, it would almost certainly have led to direct action of some sort. But the MacDonald cabinet has passed the whole question along to the world court, and so created another precedent of enormous value. As yet, the issues in this dispute are far from clear. The British interpretation of the trouble has, of course, had general circulation, but it will take a little while to spread the shah's side of the story from Teheran. What seems to have happened is that a typical instance of economic imperialism has run, head on, into another typical instance of the new Asiatic nationalism. The oil concession held in Persia by the Anglo-Persian oil company was secured at the turn of the century by a roaming concession hunter, developed by a British stock company on a basis of turning over 16 per cent of the profits to the shah, and absorbed by the British government in 1914 on the plea of protecting naval supplies and the ocean routes to India. But with the growth of nationalistic feeling that has followed the seizure of the Persian throne by the present shah, and the fall in receipts by reason of the drop in the world's oil market, agitation favoring Persian recapture of the oil fields has increased until the shah suddenly canceled the concession and warned the British that any attempt to maintain it would lead to war. How the world court will deal with such an issue remains to be seen. But the fact that Britain has been willing to trust the fate of so important a military and commercial resource to an outside tribunal augurs well for the future.

The Federal Council

EACH quadrennial meeting of the Federal Council of Churches provides a fresh occasion for taking stock of American Protestantism. Elsewhere in this issue will be found an account of the important proceedings of the Indianapolis gathering and of the decisions that were there taken. The meetings are usually approached with a general feeling of both tension and expectancy. The organized contact of some twenty-eight denominations with one another is unique. Official delegates are sent by the constituent denominations to cooperate on behalf of our common Protestant ideals and purposes. At each quadrennium the hope is never fully articulate but never quite suppressed that the Federal Council may at last have reached the point where it is ready to lead the way to a higher and more competent church life for the free churches of America.

The conditions under which the council met this year were of such a character as to freshen this hope into unusual vividness. A world in terrible physical distress; the churches themselves at the lowest ebb of self-confidence in a hundred years; the ministry hard-pressed for its own economic support and harder-pressed for a clear understanding of its function and message amid the chaos of the time; a considerable number of local churches closing their doors and disbanding; the missionary treasuries depleted; many missionaries being called home and whole fields abandoned by this or that denomination; and, capping it all, the impressive report of the Laymen's Inquiry which offers bold criticism and proposes an enlarged conception of the foreign missionary enterprise appearing a few weeks before the council convened—these are some of the solemnizing elements in the situation which challenged every churchman present at Indianapolis.

Perhaps the general Christian public expects too much of the Federal council. It is difficult for any but the initiated to realize how tenuous a connection this body has with its constituent denominations, how little authority is committed to it and how jealously the denominations guard their own prerogatives against any encroachment or usurpation by the council which is their creature. This tenuousness was illustrated during the past year when the Southern Presbyterian church withdrew from the council on account of the publication of a commission's report dealing with marriage, divorce and birth control. One or two other denominations threatened to do so for the same reason, though happily did not. It was also illustrated at Indianapolis by the debate and decision on a proposed amendment to the constitution, an amendment so scant as to substance, and so well guarded against any possible abuse, that any mind un-

corrupted by sectarian suspicion would approve it instantly. The amendment carried by so slight a majority that for the sake of harmony it was reconsidered and laid on the table.

We will put this tiny amendment under the microscope, hoping to make it visible to the naked eye of the reader. It proposed to add to the "objects" for which the council exists, the following: "To administer for any of the constituent bodies such activities as they may commit to it, and as the council may accept." This would seem to the non-ecclesiastical mind quite an obviously good thing to do. It would open the door for one or several or all of the denominations to turn over to the Federal council any function which is now being administered denominationally but which could be better administered through the council. The council would still keep such a proposed transfer in its complete control, for it could only be made if the council itself was willing to accept it. It would seem as if this were an absolutely watertight proposal, as safe as a government bond. But no. The opposition was opposed to clothing the Federal council with any "administrative" function whatever. Any attempt to strip from the denominations any degree of that irresponsible autonomy which spells anarchy, and competition and waste in the body of Christ will always meet resistance from the jealous spirit of sectarianism.

No doubt the constructive suggestion in the Laymen's mission report hovered about the edges of the sectarian mind as it contemplated the possibility of the Federal council being clothed with any administrative function. This report drastically exposes and condemns the denominational administration of foreign missions and proposes that it be turned over to a special agency created for that purpose. The question is bound to arise, Why create another piece of machinery when the Federal council is already in existence and is competent, if once clothed with authority, to administer foreign missions better than any special agency could possibly do? The sectarian mind has no notion of accepting the Laymen's suggestion in any form, and it is not disposed to kindle the suggestion into a possible reality by opening the door for its easier entrance into the Federal council.

What the future has in store with respect to the endowment of the council with more significant functions than it now has only the future can tell. But two things seem clear. One is that the denominational system is becoming more and more discredited with every passing year. It was never so near to spiritual insolvency as it is today. It has steadily lost the respect of the enlightened public, and its own self-respect is fading away. There is not much left for the denominations, as such, to be proud of. They are an anachronism in the new world of religious thought and of social idealism. They continue to live chiefly because they represent endowments, pensions, professional leadership and ambition, and other such vested interests which exert pressure upon the fraternal spirit of the membership to keep the body alive. But the historic doctrinal distinctions from which the denominations arose, are drying up like leaves in the autumn. They are utilized only as rallying slogans or totems in money-raising campaigns, revivals or other enterprises requiring the full strength of denominational morale. Meanwhile the Federal council stands as the logical residuary legatee of certain administrative functions which the denominations must, soon or late, relinquish.

The other thing that grows clearer with the passing years is that the Federal council itself has practically exhausted the veins in which it has been working since its founding twenty-four years ago. It has made the most of those responsibilities which the denominations at the beginning grudgingly allowed it to assume. Its research, social service and international good will departments have been particularly successful in doing constructive work under the severest limitations and by the most cautious methods. But these functions are all exercised in the most fragile relationship to the constituent denominations. Practically their only mode of utilizing their results is to put them in resolutions and published reports. There is bound to be a feeling of abortiveness about it all. The strong men who make up the secretariat of the Federal council cannot be permanently comfortable in sight of the immeasurable opportunity for organized leadership of the Christian forces while they are bound so fast to the inert unwillingness of their suspicious denominational constituents. For the sake of conserving what has already been gained in Protestant cooperation through the Federal council, the function and responsibility of the organization should, obviously, be enlarged and extended.

Apart from matters of organization, the Indianapolis meeting was significant for its disclosure of the momentary temper of Protestant leadership. There is evidence of a distinct reactionary trend, arising, one cannot help observing, not so much from definite convictions as from a sense of desperation. If that term "desperation" is too strong, perhaps we should substitute for it the word "extremity." The churches and their leaders are at their wits' end. They are confronting a situation that is too big for them. They are in much the same mood as was Germany at the close of the war. It is not to be wondered at, then, that many minds grow weary with the forward march and turn wistfully backward for the security of tradition. This was indicated by a rather marked response to certain favorable pronouncements concerning the Barthian theology, the somewhat strained efforts of several of the most trusted leaders to resurrect the emotional evangelism of yesteryear and, to the astonishment of many, a vigorous and able apologetic for the Buchmanist movement for the restoration of so-called "first century Christianity."

Phenomena like these are inevitable in times like these. Of the same piece was the extraordinary thesis of Dr. Speer to the effect that Christianity is not a religion at all, and is therefore not comparable with any other religion. No doubt the prompting to for-

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mulate and express this thesis arose from the Laymen's mission report, and was intended to bear directly upon that portion of the report which emphasizes the motive of sharing our religious faith with the faith of other religions on the principle of mutual gain.

It is seriously to be doubted that progress lies in yielding to this mood of reaction. There can be no disputing the fact that the cocksure liberalism of the first third of the twentieth century is now disclosing its insubstantial and unsatisfying character. And it is equally certain that the trend in modern philosophic thought is distinctly and hopefully in the direction of a new apologetic for religion. But there are some permanent values which liberalism has brought, if only by way of making impossible the acceptance of Barth's weird dialectic and the revival of religion in the perilous terms of a direct appeal to the emotions.

These are days that try the souls of pastors and all church leaders. But the one thing against which the stronger among them will guard their minds with incessant vigilance is a theology of the slump. Christ calls his church and her leaders to go forward, not backward. The stuff out of which our sustaining convictions will be made is not to be found amid the wreckage of the past, but in the light which the divine spirit will surely shed upon our forward path. In this matter, liberalism shone no better at Indianapolis than conservatism. Only those, whatever label they may wear, who earnestly wait upon God for his present word to this present world, are destined to be the builders of the future.

The Gap in Democracy

WE were discussing in two previous issues the practical problem of achieving social progress by means of the two-party system, which is the established and appropriate mechanism of political action under the American constitution. A third party, it has been shown, is a delusion. It offers no solution. It is a plaything, a trifle, a fifth wheel, something like the toy windmill which automobilists sometimes fasten on the front of the hood of their car—it whirls proudly, but it has no function whatever in relation to the power system that drives the car.

Politicians know this. They are not disturbed by third party movements, because they know that such movements are politically impotent so long as they are in a third party status; and the politicians stand ready, if such a party gains a sufficient following to compete for a place in the two-party system, to take over its policies into one or the other of the two major parties, with the result that that particular third party will disappear. In other words, the more formidable a third party becomes, the more certain is its ultimate failure, as a party.

This paradox involves no subtlety at all. It should be obvious to any one who grasps the fundamental fact that the two major parties have no die-hard principles or convictions of their own, but are neutral instrumentalities for holding office and distributing patronage. Their success depends upon one thing only, that is, upon votes. Their "principles" and platforms are adopted with the single purpose of capturing the votes. The rise of a third party movement to a really formidable position is a signal to the major parties that there exists in the electorate a block of votes worthy of their consideration, and one or the other of the parties will go out to capture those votes.

A citizen achieves political intelligence of the first order when the basic neutrality of our two-party system is once recognized and reckoned with by him. Neither the democratic nor the republican party has any fundamental and persistent convictions. The apparent convictions of these parties are the reflection, as in a mirror, of the interests and convictions of those voting groups which choose to use one or the other of the party mechanisms for their purposes. The only parties in the American system which have convictions are third parties—and they have no power! But if any one of them—prohibitionist, socialist or any other—should by some political miracle graduate into the two-party class it would at that moment begin to lose its convictions and to conform to the established pattern of the two-party system. That is essentially what happened to the socialist party in Great Britain when it came into power. Under our system, which differs materially from the British party system, the same result would be even more inevitable.

To accept this characterization of our political mechanism one need not be cynical. Indeed, its acceptance is our only salvation from cynicism. Our effective parties, as parties, are not bad; they are neutral. It is we who are bad or, which is much the same, stupid. The parties have no character of their own. If they reflect the character of that portion of the electorate whose votes are organized for delivery in the line of their vested or other special interests, it is because the great body of decent and disinterested citizenship has not organized to deliver its vote on behalf of the public good.

The faults of our political parties are the faults of our electorate. The parties are a mirror into which we may look and see—ourselves! Democracy gets from its political parties the kind of service, not that it wants—we will not concede that—but that it *organizes to demand*. The special interests are served by the parties because these interests organize to demand service; they bring pressure to bear in the form of votes and campaign contributions, or noteworthy help in winning nominations, or personal favors to political leaders, or downright corruption.

Who is to blame for this? We are in the habit of blaming the parties, and we stupidly imagine that the cure is to be found in the projection of a new party. A new party will be a party of principle, we say; it

will be pure. Yes, it will be pure, as long as it is a third party and has no power. But it will lose its virginity the moment it comes in sight of power. For in order to be strong enough to take power it must embrace in its membership the very elements whose practices now scandalize the party it proposes to displace.

The most tragic thing about the whole democratic experiment in America is that the people have exercised no organized control over their political parties. The parties, in the main, have been allowed to run wild. They have operated on the assumption that democracy exists for the parties, not the parties for democracy. They have never been subjected to any check from the great disinterested body of the electorate. The result is that the interests have used the party mechanisms not only to serve their own needs, but to keep the two parties so much alike that the citizen has no real option when he goes to the ballot box.

The generic distinction which, in theory, our two-party system is intended to represent is that between conservatism and liberalism, between the status quo and innovation, between things as they are and things as they might become. But the two-party system, as we have it, reflects no such distinction. Both the democratic and republican parties have gravitated to the same level. Under the constant pressure of special interests which operate on the bi-partisan principle—that is, on both parties at the same time—the parties have become stereotyped in conformity to a single pattern.

It avails nothing at all to wax indignant at the parties. Nor does it avail to condemn the interests which use the parties. Such use is inevitable; we had almost said that it is legitimate; that is what the parties are for—to be used by those who desire to use them. Who, then, is to blame? We are to blame —we, the great, disinterested, patriotic majority of the nation. We are to blame because we do not ourselves use the parties. We have never yet awakened to the fact that the party mechanisms lie at hand ready to be used on behalf of the public good and in furtherance of social progress.

Disinterested patriotism has never had a concerted voice in American democracy. It has had no such voice because it has had no organization through which it could speak. And it has had no organization because it has never been made aware of its own essential solidarity. That is to say, disinterested patriotism has always conceived itself in individualistic terms, and has restricted its political activity to the undisciplined procedure of casting individual ballots.

The inevitable result of this purely individualistic exercise of the franchise by citizens who desire nothing but the common good, is that such citizens are always confronted at the polls with a situation whose decisive factors represent a *fait accompli*. No genuine option is presented. And these citizens cast their votes with helpless hands and hopeless hearts.

To call this procedure democracy is a travesty. Our democracy is already under the rule of a dictatorship. The great mass of our citizens are, practically, as completely disfranchised as are the masses of the Russian people under the rule of the highly disciplined communist party. We go through the form of casting a free ballot, but the candidates and the platforms are stereotyped before the voting begins. No wonder some of us seek escape in the romanticism of a third party where everything is so pure and high-principled, albeit so impotent.

It is useless to plead with good citizens to get into the party caucus and the primary and there control the setup at its origin. This cannot be done by such citizens singlehanded. It devolves a burden upon the disinterested citizen which he is not able or willing to bear. The principle of moral overstrain applies here. Human nature is simply not equal to it. But even if good citizens were willing to assume the burden, their effort would be ineffectual. They are not organized; and in ground floor politics they are confronted by powerful organizations representing privilege and patronage and personal ambition before whom their individualistic efforts are sure to crumble like raw recruits before a disciplined and seasoned battalion.

Let us get to the nub of the matter: Every interest in our democracy that has dealings with the political system is organized. Only disinterestedness remains unorganized. This is the fatal gap in our democracy. It has never occurred to our citizens that disinterested patriotism could be organized. The reason is that our minds have been pre-possessed with the notion that political organization means a political party with candidates. We have been unable to envisage any other kind of a political party. The idea of a political party has always meant either a third party, like the socialist or the prohibitionist, whose illusory appeal the sound instinct of the great mass of our citizens has consistently resisted, or one of the two major parties before whose operations the individual patriotic citizen feels himself so helpless.

If, now, we can settle down to a realistic acceptance of the fact that the fate of our democracy is bound up with the two-party system, and close once for all the door of escape into the futilities and romanticism of third party projects, our imagination, shut up to dire necessity, may be stimulated to devise an altogether new kind of political party, a party embracing the millions who have no stake in politics other than the public good, and who propose to use their voting power under organized moral discipline for the furtherance of the public good.

It is the conviction of The Christian Century that such a party can be created, that the required principle of coherence is implicit in the very idea of disinterested patriotism, and that such a party will be protected against decadence by its renunciation of officeholding and patronage. The presence in our body politic of such a party is the only means by which democracy can be saved from its present moral chaos, from the tyranny of entrenched interests, from

the insolence of a predatory officeholding party system, and from the peril of a fascist dictatorship of big business, on the one hand, or of a communist dictatorship of the proletariat, on the other.

What American democracy needs is a People's Party. If we have not the moral strength to bring it to birth we may well have misgivings as to whether government of the people, by the people and for the people can sustain itself against those among us who stand ready to strike for power with force and violence.

Good Debts

EDITOR THE CHRISTIAN CENTURY:

SIR: To a non-politically minded creature it does seem too bad, assuming we can collect our debts from the old world, to spend a hundred dollars in order to collect ten. A loss of twenty-six billion a year from our national income is poor bookkeeping to balance a debt payment of two hundred and seventy million a year. But, Mr. Editor, may I present a little bill, through you, which cannot be paid in gold or evaluated in silver? Many of the gentlemen who incurred it are no longer with us except "in spirit"—as the golfers say to preachers on Monday mornings—and I doubt if they were conscious of their obligations, anyway. I refer to the use of America by men of letters who never paid income taxes to the United States.

Surely these United States served as a larger reference for Shakespeare in his "Tempest"? The Virginian settlement of May, 1607, at least acted as an inspiration. Then you recall how Voltaire in "The Sage and the Atheist" quotes Baltimore as the haven from religious bigotry and William Penn as worthy of reverence. In the dialogue between Jarno and Lothario, found in Goethe's "Wilhelm Meister," the latter is cited, after planning to try his fortune in this country, as changing his mind and writing "I will return, and in my own house, upon my own property, among my own people, I will say, 'Here or nowhere is America'." Then that curious man, William Blake, with all his resources, could not ignore us, and in "America: A Prophecy," it is the Boston angel who makes his hope extend "till pity is become a trade and generosity a science." Maybe he foresaw Mr. Insull sponsoring your Chicago symphony, sir?

Even the exposure of Berwick in Ibsen's "The Pillar of Society" needed the help of those who returned from America, and the heroine of the "Lady from the Sea" was only fully emancipated when she was confronted by her betrothed sailor friend who returned from "the land of the free and the home of the brave." Certainly, as Emerson admitted in his essay on Behavior, Charles Dickens would not have "self-sacrificingly undertook the reformation of our American manners in unspeakable particulars" unless we had given him Colonel Diver of the "New York Rowdy Journal"; Lafayette Kettle, secretary of the Water-toast Association of United Sympathizers; the Hon. Elijah Program and others for the pages of "Martin Chuzzlewit."

Time would fail me, Mr. Editor, to recount how Mr. Browning weaned his devoted wife from the hocus pocus medium Mr. Sludge, through Mr. Home who was our missionary to the benighted Englishmen; how Dostoievsky needed America in "The Possessed," and was provided with a destination for the Enoch Arden type of husband in "What Is to Be Done"; and how even the cynical Anatole France required "God's Country" in "Penguin Island." Yet to be strictly down to date, we must include Olaf Stapledon's "First and Last Men," in which he works us for a description of the final world-state, under American plutocratic rule, and for that mourning which becomes electrons, when the later Hominidae suffer final extinction.

Now, sir, I ask you, if we extend aid to the British for an ideal reconciliation, if we teach Germans to dig for diamonds in their own backyard, if we come to the aid of the Norwegians in perfecting their fellow-countrymen, if we room and board creations of the Russians, if we serve as a horrible example of a "cash nexus," as Carlyle would call it, for the French, and if an Englishman, with a Scandinavian Christian name, cannot clean up the planet in true apocalyptic style without us, then we have a chance at least for cancellation of cultural obligations.

Yours for good debts,

QUINTUS QUIZ.

Holy Night

HOLY Night! We reverence
The time when He was born.
What night is holy now?
The world, distraught and torn,
Has crucified the Lord
Who is the Prince of Peace.
Can any night be holy
Until our warfares cease?

ELINOR LENNEN.

Christmas Eve, 1932

O LITTLE Son of God,
Though you are fearless, do not come tonight.
Two thousand years
You've braved the cold of snow,
The cold of hearts,
And found perhaps one roof—
Some simple hearts that opened.

But now too many cry with hunger in the streets.
O little Son of Man,
Stay warm and safe with God.
I could not bear
To have another child out crying in the cold.

MARTHA PROVINE-LEACH TURNER.

The Jobless Unite

By Robert E. Asher

OVER a late November weekend an informal conference, which may prove to have been extremely significant, took place in Chicago. Without bombast or ballyhoo, without flag-waving or flag-damning, forty-four delegates representing over thirty independent organizations of the unemployed in Illinois, Indiana, Ohio, Missouri, Michigan, Iowa, and Texas came bent on business. At the end of a day and a half of intensive discussion they had accomplished their main purposes and could begin touring or bumming their way home again. Not only had there been a thorough exchange of ideas, aims, and tactics, a beneficial self-criticism, and a broader understanding of common problems, but the foundation was laid for a Federation of Unemployed Workers' Leagues of America with temporary national headquarters at the offices of the Chicago Workers' committee on unemployment.

A program of minimum demands was drawn up and will doubtless be endorsed by all the groups represented at the conference, as well as by the jobless leagues in nine other states who indicated a willingness to cooperate but were unable to afford delegates. This program calls upon its supporters to realize that unemployment and depression are inherent in the present industrial system and therefore to work toward a planned economic order in which social security and the right to a job are placed above private profit in industry and agriculture. It specifically lists a number of points for the immediate future. Among them are demands for a comprehensive system of social insurance including unemployment compensation, old age pensions and sick benefits, along with provision for the rents, fuel, light, water, medical, dental, and hospital care necessary to maintain adequate standards of living among those now unemployed.

History of Local Leagues

A union such as this, with its ample safeguards of local autonomy, will seem to most observers the only hope for the organized unemployed. Since no more regular relief appears to be available from municipalities, and comparatively little from the states, it is plain that in the future effective activity on the part of the jobless can be carried further only if the scattered groups unite as they are now doing on a regional and national basis, to secure regional and federal action.

The reports of the various leagues throughout the nation form an interesting chapter in current history. Practically all of the hundred or more of them have come into existence within the past fifteen months. Yet today in the state of Washington the Unemployed Citizens' league claims a membership of 80,000. In Denver 27,000 out of 35,000 jobless families are said to be organized. Fourteen thousand out of an estimated 20,000 in Des Moines meet seven nights a week, twice for business and five times for "socials." In Los Angeles and New York, Chicago and Pittsburgh, in the south and the east, and particularly in the midwest and the far west, independent leagues of the jobless have sprung up.

To all the initiating groups the same fact has been obvious: alone, the unemployed person is helpless, ignorant, bewildered; only by joining with others can he gain strength, knowledge, or power. If he is desperate and has no one to turn to, he has nothing to lose and can only win by casting his lot with others in precisely the same predicament. Hence the rapid growth of the jobless leagues. Furthermore, in medium-sized towns, the organization can quickly point to real accomplishments for its members. Where transportation is not a major problem, where a percentage of the unemployed know each other and the town bigwigs, and where they can readily visualize their problems, the organized jobless can achieve a militant solidarity long before their comrades in cities like Chicago or New York.

Activities of the Organized Unemployed

All the manifold activities of such groups may be summarized under four convenient (though overlapping) headings: agitational, educational, materially productive, and political. The first has of necessity been foremost. We have suffered depressions before, but never in history have so many millions been starving amid such obvious plenty. The unemployed are not morons. They are firmly convinced that the United States is wealthy enough to care for its needy and they have therefore exerted constant pressure upon local, state, and federal government for more adequate relief.

The agitation has been carried on by "grievance" committees, parades, and mass meetings of protest. When a formidable fraction of a city's unemployed stand before the city hall with definite demands, they usually get a hearing. When they make threats, those threats are listened to. When they send large delegations to the homes of politicians, they make profound impressions upon them. When similar committees visit the legislative bodies in session they generally get attention proportionate to the strength of the voters they represent.

But neither "grievance" committees nor mere mass protests have been enough to stop the wholesale evictions made necessary by the virtual disappearance of the institution of rent. Two supplementary methods have been especially effective. The first is, of course, forcibly and in defiance of the authorities to prevent the family from being evicted or promptly to move them back into their home. The second and more refined manner is, through legitimate sob stories, to dissuade lawyers from handling eviction cases and

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make them aware that, although it may be rough on the landlord to have non-paying tenants, it is still worse to have families on the streets. Living without gas, water, heat, or light, as hundreds of thousands have been forced to do, is only slightly better than having no shelter at all. The unemployed have protested regularly and vigorously against this fate. Meanwhile, their "direct action" committees turn on the necessary utilities after the company has disconnected them.

Educational Work

In many respects the most significant phase of the jobless activities is not the agitational, but the educational aspect. The very act of belonging to an organization of this sort is of immeasurable educational value. Even the regular "business" meetings, which are patently necessary, afford a new type of training. Moreover, the vast majority of the leagues also have purely informational and educational functions. Through lectures, forums, newspapers of their own, and slides, the unemployed are encouraged to study and discuss causes and cures of economic depressions, advantages and disadvantages of proposed relief measures, and other vital issues in contemporary society.

Heads crammed with facts are useless while stomachs remain empty. The unemployed, as their need becomes more desperate and their hopes of re-employment grow dimmer, are turning more and more to cooperative enterprises, to producing, distributing, and exchanging commodities for their own use. Their activities within this field vary widely and depend upon many factors. In Seattle, where lumber, fishing, and agriculture are the important industries, the Unemployed Citizens' league is supplying hundreds of tons of fruits, vegetables, fish, and firewood to its members through its commissaries. "Self-help leagues," "shirt-sleeve exchanges," and barter projects similar to Seattle's have recently been organized in many other cities. Often the groups re-condition and occupy empty buildings, take over certain factories for their own use, or raise their own food on territory that is loaned to them. Almost every organization has squads out during the fall collecting the abundant surplus farm crops and picking fruit that would be allowed to rot. To recompense the farmer, the men offer their services for painting barns, building chicken-coops, or helping in the fields.

Self-Help Leagues

Such production and exchange activities undoubtedly have many benefits. Yet there is at present a decided reaction to the uncritical optimism with which they were at first taken up. It is now felt that self-help leagues cannot become independent of the present charity system. All they amount to is a voluntary shouldering of the burden of the depression by those least able to do so. Then too, barter is awkward, inefficient, and limited in scope. Without large capital outlays only comparatively simple projects can be undertaken. To illustrate: the exchange of fish for vegetables, or scrub timber for the lecture services of an unemployed man is entirely feasible because in all instances labor is the chief value and in no case is there a strong conflict with regular wage-scales, big business, or organized labor. On the other hand, construction work, for example, cannot be carried far before encountering steel interests, cement companies, and other groups who cannot conveniently barter their wares and could scarcely be induced to give them away. "Chiseling," a favorite sport among the jobless, cannot be carried on wholesale.

A number have found that self-help projects generate friction and petty bribery, that they inevitably tend to lower the wage standard, drain off the energy of the leaders, and induce an irresistible temptation to tone down the organization's true objectives in order to secure supplies and immediate aid. To be weighed against these is the fact that they bring into the organization countless educable people who could not otherwise be reached. They offer practical experience in cooperation and eliminate to an appreciable degree the humiliations of charity. They give the jobless the feeling that they are producing and earning, while at the same they convince the public that the unemployed are not dependent dullards and chronic kickers demanding more than the taxpayers can afford to give.

The Value of Barter Efforts

Ambitious and carefully worked-out plans such as the Dayton Cooperative Production Units and the Midwest Exchange at Yellow Springs, Ohio, move the upholders of self-help to feel that out of these enterprises will come the leaders of tomorrow's world and the basis for a practical balanced economy. It is certainly undeniable that through concrete proof to thousands of men and women that profits, stockholders, and graduated salaries are not always essential to industrial activity, the seeds at least for a radical change in our social and economic order are sown.

This new attitude toward capitalism itself with all its ghastly contrasts—idle clothing factories and naked children, empty flats and evicted families, banquets and breadlines, willing workers vainly seeking jobs—is only one of a number of fundamental changes in attitude that the jobless leagues have wrought among their members.

Their attitude toward the press has also undergone serious modification. A press controlled by business interests has long been the greatest single factor in the formation of American public opinion. But today the unemployed are steadily losing faith in its reliability. They learn, for example, that if the spokesmen for 20,000 jobless were to appear before the city council one morning and on the same afternoon four famous football stars were to call on Herbert Hoover for a two-minute interview, the metropolitan papers would very likely carry no notice of the former and would certainly mention the latter. A

decided cynicism on the part of the 20,000 is the natural result.

Attitude toward Charity

Charity has become a loathsome word for the unemployed. To give generously to those who are mentally or physically unable to support themselves may still be a virtue. But the jobless consider it highly insulting when competent workers are expected to reveal publicly every aspect of their private lives in order to qualify for the most meager charity relief.

Particularly important is a new attitude toward government. Rarely can an unemployed group long remain strictly non-partisan or non-political. Only a few contacts with the authorities are necessary to show them things about democracy that they never knew before. The result is a growing dissatisfaction with the existing order and an increasing readiness for a change in the system.

As yet the groups are by no means unanimous in the degree of change that they desire. Nevertheless, the leaders, at least, are gradually beginning to know exactly what they want and are no longer bashful about demanding it. Now that they are nationally organized and in a position to exchange viewpoints, one may expect whatever confused dissatisfaction still remains to become definite, clearly formulated, and decidedly aggressive before the winter is over.

The Efik and the Bush Soul

By Eyo Ita

BELIEVE it or not, our soul is still in the bush! It has never quite come home. Perhaps it is a good thing it has not. Perhaps, too, the Efik is as right to send it there as the Hebrew was to send it to sheol or to heaven. At least he will not have as far to go to recapture it. By the by, the Efik word for bush, "ikot," does not mean merely the forest jungle. It implies the sea, the air which is the home of the soul in the bird; also the world under the earth where the soul inhabits the worm and the rock. It means any place but where his immediate body is; it is in that which lies outside the periphery of his body, that which is beyond him and greater than himself in power and wisdom, if not in beauty and goodness. Nor does the Efik claim monopoly to it. True to his communion, he shares it with other human "tribes."

By referring to the soul in the singular I do not mean to contradict the Efik's metaphysics of plurality, though in the end we may find that the soul of the universe is One. I think the Efik correct. Our souls are many—legions of them enter into our making, infinitude of essences in vast concretions, like the Leibnitzian monads, with perhaps no pre-established harmony, for some of them are terribly unique and incompatible with one another—the lion in us tearing the sheep in us, the goat devouring the yam in us, floods of water and of fire, we! Such a bundle of contradictions is man, and yet not without some sublime and subtle coherence.

All Comes from the Bush

If you disagree with the Efik, try to see how long you can do without your fruits and meat, your friends and relations, and peoples of distant land—all that the most enduring in human life and relations, and is essential to your subsistence—the beautiful and the eternal values and principles of life. In short you will have to disprove the objectivity of the eternal essences in order to prove the Efik's strategy unfounded. If we admit that the souls of peoples are those essences which sustain their lives, then we must allow that such essences lie not only in, but beyond man, and is greater than he. It may be found in what the Efik calls the "bush," i. e., the universe. Even the "iyaresit" (anger and passion) itself "oto ikot" (comes from the bush).

The Efik's word is literally true. Practically all that sustains man may be found in worms and snakes, in rats, beans, yams and rocks. The student of bacteriology who studies the vitamins in rabbits and birds will bear the Efik out. The same life that creates and nourishes our genes and chromosomes and the metabolic processes, feeds stones and trees, decks lilies and sparrows, and fosters the rat and the mosquito. The principles of love and truth, harmony and integration and change by which continuance and efficiency of life order and function are maintained, operate not only in the organic world but also in the suborganic order of the universe though in a less conscious and conspicuous form and degree. Life's principle of polarity, of giving and taking to propagate itself, runs through the center of the universe. Here we may watch the cosmic tragic drama of life feeding on life, like a self-devouring monster, in order to grow ever fresh and ever new. In the tree of life runs the same sap that feeds us and the things that we eat; and so an act of eating is a universal process which should be reverently conducted. Surely that which supports the living world (I doubt whether there is any dead one) dwells not in houses built by men's hands, but in "pure spaces clothed in living beams," i. e., in the "ikot."

The soul of every civilization is in the "bush." From the bush come our gorgeous sculptures and

NOTE: For the background of this remarkable attempt to achieve a synthesis between western philosophy and what has frequently been dismissed as the superstition of the African tribesmen, see The Office Notebook on page 1562.—THE EDITORS.

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paintings, organs, palaces and temples; music, commerce and communications, argosies in heaven and earth, I and all my musings! These in their turn make and keep us. The material which builds the British Windsor palace or American skyscrapers, the Capitol and the White house, has come not only from the British and American "jungles" but also from the remoter bush of Australia and Africa. Deforestation in any country would involve the ruin of its civilization and culture and the isolation of any people from what is to it the bush means its final annihilation.

The Efik's credo is also true in the more spiritual realm. The principles of truth, beauty and love that bind men together, shedding life radiance on the human relationships, are something more than subjective. They go on in spite of us. Though we may start from ourselves to observe and use them, they operate not only inside but also outside of us and are greater than we. A friend endures because of his relationship to bodies other than his own and prized as more precious than himself, that is, his soul is in alien lands—in the bush—his friends. The lover and the husband live not here, but there, in the heart of the beloved where he is placed on a divine eminence. Where our treasures are there we are, for there our souls are. Our memories and imaginations run perpetually back to them. We are rarely, perhaps never, quite at home. Our souls forever flee into the "bush."

That Which Is Beyond

Champions of truth and liberty, guardians of nations and humanity, all who are devoted to the greatest—whether things or principles—can testify that that for which they stake their lives has its magnitude lying beyond them, and that it is in the progressive realization of it that they find themselves, and in pursuit of it their happiness. Perhaps that is why the Efik thinks "omonyon ofon akan tie do." (It is better to be greeted for turning from a quest in the bush than for sitting idle at home.) That which generates the impulse for the quest is an objective Reality, prized above the self and the immediate. Thus George Santayana says, "Possession leaves the true lover unsatisfied—the actual in experience is never more than an echo or supplement to deeper facts, a shimmer on the surface of the greater sea laboring beneath." In fact, the mystery of our soul's eternal sojourning in the bush is no less than the miracle of the emergence of consciousness and the waxing of memory and imagination, so that man can "look before and after and pine for what is not."

The wish is ever for that which we are not—for greater coherence, grander serenity beyond us, the beautiful and the good not yet ours, that is to say, the unattainable which has the human heart for its near end, but which stretches out till it snaps leaving the aspirer with a sense of the transcendent and the Absolute Reality, the unachieved that condemns him, filling him with the consciousness of self-impotence and futility. Plato tells us that "when love possesses what it has passionately wanted, then farewell both to beauty and to love." And this is true of all types of love and of lovers, be it lovers of truth, beauty and goodness, or of five and ten cent cigars, or of humanity. It is the pursuance of the unattainable and the contemplation of the eternal essences that keeps us radiant and creative; and perhaps our only immortality is in perpetuating such essences—our souls in the bush—the unbodied perfection.

Are we not forced then to agree with the Efik that the sublime possibilities which pervade life everywhere in the universe ought to inspire us with awe and reverence, and that the wholeness and harmony of life mean more than us and ours? I agree with the Efik that to deny such fact is to thump Reality out of its grammar. Perhaps the true story of Paradise lost and found is not that our souls were once in the fold and then rambled wondering into the wilderness, but that our soul in the bush is ever in the process of eternal realization. My only quarrel with the Efik is that he does not make more of the possibilities of those souls, and leaves them straying too long and far in the bush. Why not drag at least a few of them home and furbish them up, harnessing them into better fruits and milk, electric lights, happy homes, beautiful boats that ride majestic on the sea and pilots of the purple blue, and grand music and poetry and other cultural forms? Why rack ourselves with disintegrating fear toward such happy angels of love?

Christmas Colors

THEY have scattered tinsel in the windows
And hung holly on the doors of the shops
In "The Loop," and on the walls of buildings
They have placed festoons of green and bright red
And fashioned wreaths of living evergreen
To celebrate the birthday of the Christ;
But on the streets are men who hunt for work
And there are children crying to be fed.

O Christ! You walked with men and knew their needs
And thinking, knew where certain channels led;
Grant to us a new sense of obligation;
Teach us again the brotherhood of man;
Help us to see the living evergreen;
Help these, our brothers, to forget the red!

HARLEY R. LUGIBIHL.

Unemployed

ALWAYS marching through my brain
Men in hunger, men in pain,
Formed in breadlines down the street—
Hear their numbly-shuffling feet!
Human life with broken stem . . .
God's image, too! Let's honor them
Who dare to face what the day shall give,
These humble souls with faith to live!

LUCIA TRENT.

Leaven—Not Dynamite!

By Dwight Bradley

I HAVE BEEN greatly interested in the article by Francis A. Henson in The Christian Century of November 30, "Must We Have Revolution?" With the aspirations which he feels and describes I am in complete sympathy for I share them. But it seems to me that Mr. Henson seriously errs when he attempts to combine the world-view of Karl Marx with that of Jesus. His mistake is the more serious in that he calls us back to "the original spirit" of these two philosophies, Marxist and Christian, in contradistinction to their "conventional and orthodox forms."

Stripped of all technical verbiage and seen in its original spirit, the philosophy of Marx is that of a world revolution, with class arrayed against class, in a struggle for supremacy in the economic and political fields. The object of this struggle for supremacy is the control of raw materials and means of production in the interest of the common man. The philosophy of Jesus, on the other hand, is that of world cooperation, with men of good will gaining gradually in number and power, coupled with an increasingly friendly effort to transform the economic and political fields, as Sherwood Eddy puts it, "from a battleground into a brotherhood." As a by-product of this transformation, the control of raw materials and means of production would gravitate into the hands of those who were capable, morally and technically, of administering them for the common good.

Who Are the Realists?

To combine these philosophies appears to be impossible from a realistic standpoint. We "Protestant liberals" are being subjected to a tremendous barrage of criticism just now by such fine men as Mr. Henson and Reinhold Niebuhr, who accuse us of not being realists. I for one feel like rising up and, respectfully but straightforwardly, challenging them to prove themselves better realists than we are. It does not seem entirely realistic to suggest that the spirit of Marx and that of Jesus are alike, or to declare that the Marxian world-view can be combined with the world-view of essential Christianity to make a *new* world-view "consonant with contemporary conditions." Nor does it seem either realistic or reasonable to try to harmonize two such contradictory methods of attack as the Marxian method of class warfare with coercion, and the Christian method of group cooperation with good will.

I can understand why some men grow impatient with the slower and more indirect method of Jesus; and I can understand, too, why they sometimes feel that those who rely on this method are in alliance with the forces of exploitation and injustice. In view of the continuingly insolent unwillingness of most overprivileged people to give up voluntarily any of their privileges, and of the powerful to render up some of their power to others, it is not to be wondered at that there should come up a cry for some swifter, more implacable procedure than that of the gospel. When a man's gorge rises against the world as it is—which it must do if he have any heart at all—he is easily led into the belief that no means can be too drastic, however violent or coercive, if they offer promise of relieving the suffering and ending the oppression under which the great masses of mankind yet have to live.

To be so led is, however, to be taken off the track of the Christian movement. If we want to remain Christian, both in spirit and in method, we must resist the impulse that would put us into the ranks of the zealots. Christianity is not a zealot enterprise. It betrays itself, therefore, when it lends its hand in war of any kind, whether between nations or classes. When Jesus commanded Peter to put up his sword he was speaking not from expediency but from principle. The fact that Christians have usually overlooked this simply shows that for the most part Christians have very inadequately understood the movement of which they were professing members.

The Illusions of Liberals

Mr. Henson calls in his article for "a central standard, an authority, around which our collective life, as a pioneering group, may be organized." How thoroughly one must agree with him! But he goes on in the next sentence to say, "We must forsake the illusions of Protestant liberalism." What are these illusions? Mr. Henson suggests by implication what he thinks they are, in the succeeding sentence: "This central standard would be our message and authoritative because of our conviction that it is the most adequate expression of the will of God for the individual and for society which we are able to formulate." He continues by saying that "it (the central standard) would be constructed by the use of the empirical method and it would be constantly subjected to revision in the light of new truth."

But this, with one important difference, is exactly the position of all the Protestant liberals whom I know! We are trying to use the empirical method in working out a plan of action which is constantly subjected to change in the light of new truth. This is the very basis of liberal Christian procedure, and gives us ground for hoping that we stand, albeit with humility, somewhat in the succession of the prophets and apostles.

Liberal Protestants are likely, however, to differ with Mr. Henson's statement of program at the point where he implies that the "central standard" to be formulated by the use of the empirical method is subject to change. He calls it "the most adequate expression of the will of God—which *we* are able to formulate." It is, I submit, quite a different thing to

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formulate a *plan* of action subject to change in accordance with a central standard already accepted and set up, than to establish a *standard* of action in accordance with the shifting changes made necessary by the light of new truth. In the one case you have a fixed principle with changing applications. In the second case you have changing principles (a contradiction in terms) which are to be altered as need seems to demand.

The Place of Jesus

Liberal Christianity, as I understand it, stands unalterably upon the principles—or "central standard"—established by Jesus of Nazareth. We neither aspire nor desire to reformulate those principles, since we believe that in them are found the bases of moral finality. But we do hope to be sufficiently flexible and teachable to learn from events around us the most effective ways in which to apply those principles or that standard to real conditions; always remembering, however, that the application of a principle must express the principle and never betray it. Is our "illusion," therefore, nothing more than our conviction that Jesus' principles are in no need of revision and change? Or are we un-realists because we do not agree that the principles of Marx and his "class struggle" are in harmony with Jesus' sermon on the mount?

It is very easy, although perhaps not so edifying, to assert that those with whom one cannot see eye to eye are for that reason seeing nothing but a mirage. I myself am exceedingly anxious to be realistic. I believe that man's best ideals are realities upon a larger scale. I am sure that Jesus was the world's supreme realist. Indeed, I should be willing to submit the realism of Karl Marx to a test beside that of Jesus, to find out by the empirical method rather than by deduction which of the two saw "things as they are and as they ought to be" more clearly. This is not in any sense to belittle Karl Marx, for he was surely one of mankind's best seers. But, being limited in ways well known to all historical realists, Marx saw "as in a mirror darkly," while Jesus, as most historical realists agree, saw "face to face."

Christian Revolution

Why not, then, stake our lives on the principles laid down by Jesus and spend our effort in trying to discover the best ways in which to put his principles into practice? This means, of course, that our patience will be sorely taxed, for his standard moves slowly along the pathway of persuasion and good will. It means that we will have to be content with less immediate results, because his movement according to his own statement works like leaven and not like dynamite. It means, moreover, that our own personal lives will be subjected to a sterner discipline, because it is mainly by our own lives that we can "show forth" the way which is truly Christian: the way of unconquerable good will.

Must we have revolution? Of course we must. But what is revolution? It is a turning upside down of human life inwardly as well as outwardly. It is a reversal of perverted practice, a change of heart and manner. These things must come to pass. Liberal Protestants believe that they may best be brought to pass by the method of Jesus applied as Jesus himself applied it. Liberal Protestants are inclined to believe that coercion, especially the coercion of a class war, will undo the real work of a deep-going and far-reaching revolutionary process.

Almost everything that Mr. Henson calls for in his article in the way of social change is positively essential. But Mr. Henson could help us all far more effectively to get them done if he would call for them without confusing his demand by "breathing out threatenings and slaughter" against those others of us who, while non-Marxian, are also trying to be good disciples of the Lord.

BOOKS

The Laymen's Mission Report

RE-THINKING MISSIONS. *The Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry. Harper & Brothers, $2.00.*

THE LITERARY EDITOR believes that there should be a review of this history-making book apart from all the other material concerning it which has appeared, and will continue to appear, in The Christian Century. The difficulty in attempting such an assignment will be clear. After the main conclusions of this report have been printed in instalments over a period of many weeks in the editorial columns, after such notable missionary figures as Mrs. Buck and former Bishop Fisher have, between them, devoted more than eight thousand words to its appraisal, after the editorial voice has pointed out the manner in which the book brings the whole church to a new day of judgment, what is there left for a reviewer to say? I might, I suppose, simply set down my opinion that no man can claim to comprehend the position in which the Christian church finds itself today, let alone consider himself competent to lead in its activities, who has not studied this report from the first word to the last. But that would be only to say over again what others have been saying. Is there some other aspect of the report that needs to be treated?

A study of the heavy correspondence which the appearance of the report has elicited indicates that there is still general confusion regarding its origin. How did such a book ever come to be written? Was the process of writing such as to inspire confidence, or does the report represent only the snap judgments of a group of superficial globe-trotters? The story is given in the foreword to the volume, but in such restrained language as not to make many of its human values apparent. I trust that the members of the board of the inquiry will not feel that there is any betrayal of confidence if I tell something of what I have heard as to the "behind-the-scenes" history of this book.

You can search the whole literature that has accompanied the presentation of the report without finding the two names that are probably most responsible for its writing. Those are the names of Mr. John D. Rockefeller, jr., and Dr. John

R. Mott. As I get the story, the whole enterprise started out of an expression of concern made by Mr. Rockefeller to a group of his fellow Baptist laymen. Talking about Christian missions, which he has always supported with generosity, Mr. Rockefeller is reported to have said that his main concern was his fear that his sons would not have the same interest in the enterprise that he has had. Would it be possible so to interpret and conduct mission work as to have it appeal to the oncoming generation with the same power that it has to the one now nearing the close of its years of great vigor?

It was at this point that Dr. Mott stepped into the picture with the suggestion that Mr. Rockefeller and his lay friends use their resources, just as they would in the case of any business enterprise in which they were interested, to obtain as nearly an objective an appraisal of Christian missions as possible. Dr. Mott was sure that the mission boards would do all they could to help along such an investigation, and that the time was ripe for it. So an independent group of laymen—some of them women—including thirty-five persons, drawn five apiece from seven denominations, was formed into a board of directors for what was called the Laymen's Foreign Missions Inquiry. This board was made responsible for securing the most searching, the most complete, and the most objective study of the mission enterprise that modern methods of research could devise. Then Mr. Rockefeller and Dr. Mott stepped out of the picture to await results.

The board of the inquiry began by authorizing the Institute of Social and Religious Research to conduct a preliminary fact-finding investigation. That is to say, it turned to the organization that admittedly stands by itself as an agency for discovering the objective facts relating to any sort of social or religious enterprise. Dr. Galen M. Fisher, for years a missionary in Japan, is the executive head of the institute, and he undertook the general direction of this fact-finding investigation. Research groups were sent to India and Burma, to China, and to Japan, and between the end of 1930 and September, 1931, these groups were at work piling up factual data. The chairmen of the three groups were C. Luther Fry, H. Paul Douglass and Harvey H. Guy—three names that will be instantly recognized by those who have followed such scientific studies of American church life as have been made in the past dozen years—and in their personnel were included a number with long missionary experience as well as persons who had served for years in different sorts of specialized activities in the churches of the occident. The material gathered by these preliminary fact-finding groups has not yet been made available to the public, but it is promised that it will be.

The next step came when the board of directors of the inquiry formed the appraisal commission of fifteen. The all-round character of this commission is best indicated by its personnel. The chairman, as everybody knows, was Professor William E. Hocking, the great Harvard philosopher, whose book, "Human Nature and Its Remaking," remains a pillar of light to those who are attempting to maintain the relevancy of religion amid the determinism typical of much current thinking. Mrs. Hocking also served with her husband. Dr. Frederic Woodward, vice-president of the University of Chicago, served as vice-chairman, and as an expert appraiser in the field of education. Men like Dr. Clarence A. Barbour, president of Brown, and Dr. Arlo A. Brown, president of Drew, had a range of experience that extended over half a dozen fields of religious service to undergird their study. Dean Henry S. Houghton, of the medical school of the University of Iowa, had not only high professional standing but many years of service as a medical missionary in China. Dean Charles P. Emerson, of the medical school of the University of Indiana, had a like professional standing. William Pierson Merrill stood for the American pastorate at its best; Henry C. Taylor knew the agricultural problem as it exists in the west with an intimacy that insured an intelligent approach to that same problem in the orient; Miss Ruth Woodsmall has been in charge of the foreign work department of the Y. W. C. A.; and Edgar H. Betts (a Baptist), Albert L. Scott (a Baptist), and Mr. and Mrs. Harper Sibley (Episcopalians), represented the genuinely interested lay supporter of missions. Then, to make the group complete, there was Rufus M. Jones, and if there had been no other name signed to the final report than his, that would have been enough to have compelled the attention of the Christian world.

Well, this appraisal commission, loaded down with the material gathered by the fact-finding groups, started out in September, 1931. It went first to India and Burma, where it spent three months in study. Then, after a week spent in reviewing that portion of its first-hand study, the group went on to China for another period of almost three months, and then on to Japan for about six weeks. Then two weeks were spent at Honolulu sorting out impressions and blocking out the main lines of the report, and then the commission arrived back in the United States in July, with four months in which to write this volume.

It is hard to see how a more careful method of studying the missionary enterprise could have been worked out. It is difficult to conceive of an appraisal commission that would represent, in its membership, more distinction in fields relevant to the task which this group had in hand. Dr. Frederick B. Fisher, in his article in these pages a week ago, expressed regret that the process of study had been so entirely conducted by occidentals. From one standpoint, I have that same regret. But I can see also a distinct advantage in a report that says, in essence, "Here is what an intelligent group of western churchmen, when aided by the tested methods of modern research, see when they study the missionary enterprise today." It is, in a sense, the very absence of the oriental, who might be suspected of a personal interest in such recommendations as the commission makes, that gives the report a great deal of its value.

One other word, it seems to me, needs to be said about the process by which this book has come into being. Was the spirit in which the inquiry was conducted one of genuine friendly concern? Granting that the method followed was as confidence-creating as could have been worked out, it is still possible that the spirit of those involved might have been such as to produce a distorted result. Mrs. Buck frankly admitted in her article four weeks ago that she feared such a result after her first contacts with some members of the preliminary fact-finding group that went to China. But it seems to me that there will be few readers of this book who will not feel, after they have finished it, no matter how severe they may consider some of the judgments recorded, that these are the words of deeply religious men and women, whose only end is to promote the religious ends which the missionary enterprise has in view. "It was at no time forgotten," says the report, "that the mission is a work of devotion and must be judged with devotion." The text bears out the truth of that statement.

It is true, of course, that the report has burst like a thunderclap on a great portion of the American church. It is true that mission boards and other forms of institutionalized religion are having a bad time trying to find some way of dealing with it. It is true that the assumptions on which the report

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is based, as well as its specific contents, bring not only the missionary enterprise but the whole Christian church to a parting of the ways. The Presbyterian general council has already flatly said that the commission which wrote this report does not know what Christianity is—a statement which drives as sharp a line of demarcation as ever Luther drove between himself and the pope. But those who, suddenly seeing all that is involved in the appearance of this volume, are tempted to close their eyes and shut their ears in the hope that presently the storm will blow over, need to be reminded of these words by the commission: "We feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint: they seem prepared to correct, but seldom to inspire; they are better able to transmit the letter of doctrine than to understand and fulfil the religious life of the orient." In other words, if there are those who feel that this report shows that its makers do not know what Christianity is, the commission itself holds that a major portion of the mission enterprise is content to try to propagate a Christianity which is only a feeble approximation of the real thing. Can such an issue as that blow over?

PAUL HUTCHINSON.

CORRESPONDENCE

The Work of Armament Firms

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to call the attention of your readers to a pamphlet entitled "The Secret International—Armament Firms at Work," published in England last summer by the Union of Democratic Control, 34 Victoria Street, London, S. W. 1. It is being widely circulated in England and cannot fail to receive in this country the thorough appreciation it deserves. Copies can be obtained from the Fellowship of Reconciliation, Bible House, Astor Place, New York city. Having recently received a copy from London, I speak with full knowledge of this publication, the value of whose contents cannot be overestimated.

For the pamphlet exposes the nefarious practices of the interlocked armament firms of different countries by which national prejudices and fears have been kept inflamed so that large orders would be given for war supplies. The revelations are shocking to the last degree and give most convincing evidence of one of the reasons why the spirit of militarism has increased in Europe since 1918 so that practically the entire continent is today an armed camp and the threat of another world conflict is ominous.

The armament rings are wealthy and powerful and exert a dominating influence on governments. The results are obvious: Peoples groaning under huge taxes, assessed to meet the expense of costly armaments, governments on the lookout for a spark to set ablaze the fire for which they have prepared, and the armament and munitions makers complacently regarding their immense profits which at times reach 200 or 300 per cent!

I beg every one who reads this to order a copy of the pamphlet and read the plain proof of the contention that the armament industry fosters warfare and that the splendid young fellows who think they are sacrificing themselves for their country and for noble ideals are in reality the dupes of base, lying propaganda and are dying to put profits and more profits into the pockets of ghouls in human form who fatten on the sufferings and death of humanity. It will cost only 15 or 20 cents to secure one of those invaluable publications.

Brookline, Mass. LYDIA G. WENTWORTH.

Is It Divine Justice?

EDITOR THE CHRISTIAN CENTURY:

SIR: The woes of Europe are our daily fare. Morning, noon and night we are regaled with the postwar miseries of her nations from the British isles eastward as far as Europe's farthest boundaries. If some people have forgotten that there may be causes for consequences, it is not amiss through the pages of a journal bearing the name of Christ and standing for his teachings to remind such that divine justice, even though slow, at last reaches its objects.

Let us go back nearly forty years. Europe then witnessed in Armenia, without lifting a hand, horrors which J. Randel Harris of Cambridge, in his introductory letter to "Armenia and Europe, an Indictment," by the great German, Dr. J. Lepius of Berlin, characterized as exceeding "in its intensity the sum-total of the horrors of Diocletian, Decius, and Nero." At about that time a great Scotsman, the Rev. Malcolm MacColl, canon of Ripon cathedral, wrote some words in that fiery book of his, "The Sultan and the Powers," published in 1896—36 years ago—that sound now as if the gift of prophecy, once considered the exclusive property of the Hebrew prophets, had also its English and modern exponents.

Listen to these ominous words from the preface: "And Christian Europe looks on with less concern than on an outbreak of rinderpest among some of its cattle! 'Shall I not visit for these things, saith the Lord? and shall not My soul be avenged on such a nation as this?' And the sovereigns of Christendom hold familiar intercourse with, and treat as an equal, this man whom their own ambassadors have twice branded as a wholesale murderer. It may be that the God whom Christian Europe appears to have practically disowned in this matter, will yet punish the great powers by that very scourge, the dread of which has benumbed their consciences and paralyzed their strength—a great European war. A little disinterestedness now, and a little common sense and courage, would prevent that dire calamity, the bare possibility of which makes them tremble like chickens at the shadow of a passing bird in the air. This very dread of war is indeed the most damning proof of the selfishness of the great powers; for what can cause a great war but the selfishness of the powers themselves—their greed to grasp what does not belong to any of them; like a band of brigands watching some booty which they dare not seize for fear of quarreling among themselves over its distribution? It is the most ignoble spectacle that the history of Europe affords."

In the final page of his book of over 300 pages are to be found the following prophetic words: "The true strength of a nation, after all, does not come from drilled battalions and lines of battleships, but from its faith in God and from loyal obedience to his will. If we could look below the surface of things, and trace effects to their causes, we should probably be able to put our finger on the critical decision which fixes the destiny alike of nations and of individuals, consolidating previous betrayals of duty into a choice which now has become final and irretrievable, although the individual or the nation may still go on for a time with no change visible to the naked eye. It was not when he muttered his bitter but unavailing cry that the blessing departed from Esau, but when, years before, he profanely sold his birthright. Nations, too, may sell their birthright for a mess of pottage, and afterwards, like Esau, 'find no place of repentence', though they seek it 'carefully with tears'."

And eighteen years later the great war came just as Canon MacColl had opined it would come to a godless, faithless and callous Europe, with whom and for whom we are now asked to shed our tears. Rather, one is inclined to say with Lincoln in his second inaugural address, as he witnessed another scene of a nation's wreckage, "The judgments of the Lord are true, and righteous altogether."

New York City. M. N. COSTIKYAN.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Turkey Favors Sunday Rest Day

Movement to Substitute for Friday Being Promoted by Istanbul Paper—Even Christmas Celebrated

(Correspondence from the Near East)

ISTANBUL, Nov. 14.—The idea of adopting Sunday instead of Friday as the weekly day of rest is making considerable progress in Turkey. There is but little doubt as to its final acceptance, and the only wonder aroused, at the present stage, by the anticipation of so momentous a change, is simply—why it has not already been achieved. For a great part of the people, no reform would be more welcomed than this—certainly a contrast to all former reforms, which it needed drastic measures to enforce and time and success to make popular.

Every now and then this question pops up, this time at the instigation of Yunus Nadi Bey, an influential member of parliament and the owner of a leading morning paper. By way of inquiry he set up two questions and invited replies. The first of them was whether it is desirable or not simply to abolish the compulsory weekly day of rest, and the second, whether the compulsory weekly day of rest being maintained, it would not be wiser to replace Friday by Sunday. Both questions he justified by economic considerations. As things now stand three days a week are wasted in many a profession, where regular connections with the outside world are the rule, and the local market is dependent on foreign quotations. In view of the fact that Turkey finds herself in a period of national reconstruction, and therefore needs all citizens to exert themselves, he advocates seven days' work a week, inasmuch as this was the custom before the revolutionary era. But, if this proposition were not to meet with general assent, why not reduce the damage to but one day a week, which can only be done by replacing Friday by Sunday?

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Public Feels Need of Rest Day

Regarding the first question the answers have been in the negative. Present living conditions entail the necessity of one day's total relaxation. Therefore, a weekly day of rest should be maintained. It must, however, be compulsory since, otherwise, extreme competition would completely nullify it. Its enforcement ought to be accompanied by due consideration for the needs of every profession and trade, and not become instrumental in making licenses a source of revenue to the municipality. To question 2, the reply is unanimously affirmative, claiming that there is no other choice possible than Sunday, the day of rest adopted throughout the world. Nearly all replies stressed the point that if, according to the Islamic creed, Friday is the holy day in the week, it is not necessarily a day of rest. The religious obligation dwelling upon the Mussulman is to go to the mosque on Fridays at noon, and that just for a few minutes only.

Indeed, the transformation of Friday into a compulsory day of rest was effected under the sway of recent extreme nationalistic, not religious, tendencies. It will be incumbent on Turkey's leaders to undo what they have themselves done. Nothing, at least in the trading community, as well as in the intellectual classes, lies in the way of the change. Specific Islamic traditions have been removed, which in the eyes of the Mussulmans were of much greater importance. But in some quarters, especially in the provinces, opposition to the new course, so far as the prerogatives of the Islamic church are concerned, still exists. The recent depression has caused many people not only to return to the exercise of their faith, but also to pay much greater attention to the outward signs of religious practice. This, naturally, is a factor which cannot be neglected while planning so important a reform.

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Religious Conversions Taking Place

It may be of some interest to recall that the Islamic church in Turkey has not risen to the height of the spiritual opportunities afforded by the loss of its privileges. Religious cravings certainly have not disappeared, but in many instances they have been lashed into wild forms of fanaticism as in the Menemen tragedy, when a young officer was beheaded by a furious mob. Very often, too, they have resulted in secret gatherings from which scenes of orgy do not seem to have been altogether absent. On the other hand, conversions to the Catholic church have taken place, and while a clamor was each time raised by the press, the fact of such conversions has had to be accepted, since the laws in force are unable to prevent a Mussulman who is of age from becoming a Christian if he chooses to do so.

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Even Christmas Celebrated!

These are the pros and cons which are holding the question of Sunday in suspense. Practically, Sunday as a day of rest has never been entirely ignored. Banks, including the Turkish, close both on Fridays and on Sunday afternoons, and the stock exchange is compelled to adapt itself to world conditions. Even physicians have noticed that the number of their Sunday patients is steadily diminishing. By degrees the Turks have come to look forward to the spreading of habits which originated in the Christian faith but are now accepted in most parts of the world. Not the least striking feature is the inclination shown in Turkish families toward the celebration of Christmas as the children's holiday. E. GUERON.

See Best Year for Federation

Cleveland Church Body Showing Many Gains—Armenian Mass in an Episcopal Church

(Correspondence from Cleveland)

CLEVELAND, Dec. 10.—The fall meeting of the delegated body of the Federated Churches of Greater Cleveland was held in Trinity cathedral on Tuesday, Nov. 29. Five hundred representatives from the affiliated churches were present. A 23-cent dinner was served under the direction of Prof. Robert E. Brown, of Oberlin college. The woman's department of the federation acted as hostesses for the 50 tables. The Lutherans reported the largest attendance of any denomination. Dr. Roy B. Guild represented the Federal council of churches and Dr. Harold C. Phillips, of the First Baptist church, Cleveland, spoke on "The Spiritual Undergirding for the Federation Task." The committee reports indicated that this would be the most successful year in the history of local federation work. In spite of the difficult financial situation the indebtedness of the Cleveland federation has been reduced by $2,480 since Jan. 1 of this year.

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Jewish Council Holds First Meeting

The National Council of Jewish federations and welfare funds, organized in Philadelphia last May, held its first meeting in Cleveland recently. Edward M. Baker, well known layman of this city, was elected vice-president of the federation.

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Dr. Buttrick To Speak

Dr. George A. Buttrick of New York city will visit Cleveland on Jan. 9 as the guest speaker of the ministers' union and the federated churches. He will speak at 10:30 a. m. and again at 2:30 p. m. A fellowship luncheon will be held between the sessions.

* * *

Hold "Night of Adoration"

Bishop Joseph Schrems, of the Catholic diocese of Cleveland, recently promoted a "night of adoration" at St. Paul's shrine for Catholic men. The church was filled with worshipers from 10 p. m. to 3 a. m. All of the 100 parishes of the city were represented at some time during the night.

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Complete First Unit of Hungarian Church

The First Hungarian Reform church has just completed the first unit of a beautiful new plant at Buckeye road and East boulevard, Shaker Heights. The education

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building will be dedicated on Dec. 18. It will accommodate a Sunday school of 2,000. The combined gymnasium and theater will seat 1,000, with stage capacity for 300. By building during depression times the congregation saved $65,000 on the first unit. The church auditorium will be erected next year.

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Churches Hold Peace Declamation Contest

Nineteen churches in Cuyahoga county have entered the annual Peace declamation contest, promoted by the state council of churches. Representatives from the Lakewood Presbyterian church have won the state honors for the past two years. The county representative will be selected at the third local elimination contest on Dec. 11.

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Lutherans Celebrate Theses' Nailing

Six thousand Lutherans of northern Ohio attended a service in Public hall, Cleveland, on Oct. 31. It was a celebration of the 415th anniversary of Martin Luther's nailing of his theses to the door of University church, Wittenberg. Forty Lutheran congregations were represented.

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Armenian Mass in Episcopal Church

Archbishop Ghevont Tourian, primate of the Armenian Apostolic church of North and South America, officiated at the mass of St. Chrysostom at Grace Protestant Episcopal church one Sunday recently. There are 1,200 Armenians in Cleveland. They have no church of their own.

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Three Chapels in County Jail

The Cuyahoga county jail now has three beautiful chapels, Catholic, Jewish and Protestant. The latest to be dedicated was the Jewish. The cabinet which holds the Torah was built by a Jewish carpenter. Rev. Almon R. Pepper is the Protestant chaplain. A Saturday afternoon service is also held in the Protestant chapel by the city mission workers.

* * *

Await Coming of New Dean

Cleveland is awaiting with interest the arrival of Dr. Chester Burge Emerson, the new dean of Trinity cathedral. He is a close personal friend of Bishop Warren Lincoln Rogers of this diocese, and comes to the cathedral from Detroit. Dr. Emerson is a Congregationalist. When asked about his new relationship he said, "Stepping out into a deanery? What I don't know is all there is to know." Relative to the transfer Dr. Emerson says he may be criticized but that his main interest "is not denominational, but rather the kingdom of God."

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Congregations in a "Trial Marriage"

Two churches in Lakewood, the Community church and Grace Presbyterian church, on last Sunday morning began a six months' period of "trial marriage." Rev. Frank Nelson, pastor of Community, will act as pastor of the temporarily merged congregations. If the plans work out satisfactorily the merger will be made permanent.

DON D. TULLIS.

Federal Council Is Reorganized

To Meet Every Two Years—Smaller Groups to Form Committees—Church and State Issue Boldly Faced

(Special Correspondence)

INDIANAPOLIS, Dec. 9.—The seventh quadrennial meeting of the Federal Council of the Churches of Christ in America has been held here this week. In 1908, after a preparatory gathering three years earlier in New York, there convened in Philadelphia a body of delegates elected by more than 20 Christian bodies, and the Federal council was organized. Every four years since it has met in plenary session in leading centers of the United States. Its presidents have been chosen from the cooperating denominations. The list includes Bishop Hendrix of the Southern Methodists, Dean Shailer Mathews of the Baptists, Dr. Frank Mason North of the Methodists, Dr. Robert E. Speer of the Presbyterians, Dr. S. Parkes Cadman of the Congregationalists, and Bishop Francis J. McConnell of the Methodists.

The body of representatives chosen by the denominational judicatories numbered about 450, and met quadrennially. An executive committee numbering approximately 100 members met annually. A smaller body of about 70 called the administrative committee met monthly in New York, and the secretarial council held weekly conferences. This has been the structure of the organization until this year's gathering. But at the meeting held in Rochester, N. Y., four years ago a committee on function and structure was appointed to bring in a report with suggestions for revision of these two features. The wise choice for the chairman of this committee was President George W. Richards of the Theological Seminary of the Reformed Church in the United States. That report was presented at Indianapolis, and after full discussion was adopted. It changes the structure of the body in several particulars.

Changes in Structure

The Federal council is to meet every two years. The executive committee is combined with the administrative committee, which thus ceases to exist, and is to hold monthly meetings. The council will number about 290 members, and the executive committee about 80. All voting members of these two bodies must be elected by the denominations adhering to the council and be communicant members of those denominations, although representatives of cooperating groups like the Y. M. C. A., the Home Missions council, the Association of executive officers of local councils of churches, etc., are to have sitting, though not voting, membership.

Some changes were made in the inner structure of the council. The commissions were reduced in number and are to be called departments, although this does not imply the abandonment of any present activity. The departments as constituted are: the field, evangelism, the church and social service, race relations, international justice and good will, relations with the churches abroad, research and education, and the radio. With one or another of these are joined all committees which have formerly functioned separately, and such new activities as the recently formed committee on worship.

The Blue Book prepared in advance gave the full reports of all the activities of the council and served as a basis for discussion. Naturally the reports of the commission on the church and social service which dealt with the social ideals of the churches, and that of the commission on international justice and good will aroused the greatest interest. In the former case objection had been made by certain of the constituent bodies to the section dealing with marriage and the home, particularly the portions treating of divorce and birth control. The discussion developed the fact that the large majority of the council favored the report as it stood, with its frank facing of the facts of the present social order. In the desire for unified action, however, slight modifications were made in the form of the report. Similar objection was made to the section of the report on the right of citizens to refuse war service. It was heartening, however, to discover that the body as a whole desired to go on record in disapproval of any sanction of the war system, and in affirmation of the conviction that God alone is Lord of the conscience. The declaration closed with the words, "The state should not create the dilemma of loyalty to country or to Christ. Should such a dilemma arise, we follow Christ." The vote was unanimous, with the exception of two delegates, who wished to be recorded in the negative.

Distinguished Speakers

The day sessions were held in the assembly room of the Hotel Severin, and the evening meetings in the First Baptist church. Both places were crowded. In connection with each of the sessions there were reports, discussions and addresses. Among the latter was the message of Bishop McConnell, the retiring president, on the place of the Federal council in the movement for a larger Christian unity; Dr. Charles Clayton Morrison and President Mary E. Woolley on the church and world peace; Prof. William Adams Brown in the interpretation of a report on the church and state; Dr. A. R. Kepler of Shanghai on the Church of Christ in China; President J. Ross Stevenson, on "What we can learn from the group known as the First Century Christian Fellowship"; Rev. Ivan Lee Holt on the need for evangelism in a modern world; President Albert W. Beaven on "Preaching Christ in a Modern World"; Rev. Fred B. Fisher on "An Adequate Gospel for an Age of Confusion"; Robert E. Speer on "Adequate Gospel for the Need of the World"; Dr. Frank Mason North in interpretation of the social ideals of the churches; Prof. A. W. Taylor on the educational function of the church in the fight against the liquor traffic; Prof. Arthur E. Holt on the church in the rural crisis; Dr. Adolf Keller and Prof. Siegmund Schultze on building a new world unity in Christian life and work; Miss Louise Young and Bishop George C. Clement on the function of the church in developing Christian race relations; Prof. H. Paul Douglass on

"Making the Cooperative Ideal a Reality in the Community," and Rev. William R. King and Dr. Hugh S. Magill on the Federal council's cooperation with the Home Missions council and the International council of religious education.

President Albert W. Beaven of the Colgate-Rochester divinity school was elected president for the coming period of four years, and Dr. Lewis S. Mudge vice-president, the offices of denominational vice-presidents having been abolished. The work of Dr. Samuel McCrea Cavert, the executive secretary, has proved that he is the ideal administrator of the widely varied activities of the council. Dr. Roy B. Guild, associate general secretary, is the natural leader of the field department, and invaluable in many other portions of the council's ministry.

The reports of the committees on goodwill between Jews and Christians, mercy and relief, army and navy chaplains, financial and fiduciary matters, the editorial council of the religious press, religious work in the Canal Zone, the midwest and the Washington committees were heard with appreciation of the many forms of service to which the Federal council devotes itself. Closely related to its work although in no manner officially connected with it, is the service of the many city and state councils of churches, which carry on similar lines of activity in the various localities.

A feature of the meeting which will long be remembered was the series of devotional periods conducted by Dr. Oscar E. Maurer of Center church, New Haven.

HERBERT L. WILLETT.

Two Fellowships in Anniversaries

Presbyterian, Congregationalists, Also Methodists, Storm Chicago—Will the Saloon Return?

(Correspondence from Chicago)

CHICAGO, Dec. 12.—Both the Presbyterians and Congregationalists have just completed the celebration of important anniversaries: the Presbyterians celebrating the 25th anniversary of their church extension board, and the Congregationalists the 50th anniversary of their union, which organization is the connecting link between the churches of the Congregational fellowship and the missionary and welfare work conducted by that denomination throughout the city.

The Presbyterian celebration reached its climax in a banquet at the Drake hotel on Friday evening, Dec. 9, attended by about 1000 ministers and laymen, followed by a great service in the Fourth Presbyterian church nearby. A colorful procession of more than 600 persons, led by representatives of the 23 institutions maintained by the denomination and 100 pastors, marched from the hotel to the church, following flags of the church and nation. At the church a sermon was preached by Dr. William Pierson Merrill, of Brick Presbyterian church, New York, after which groups from the various settlements and neighborhood houses maintained by the church appeared on the program, and an offering toward the maintenance of this work in the various congested centers of the city was received. The offering was estimated by Dr. Henry Seymour Brown, superintendent of the church extension board, as totaling at least $25,000.

* * *

The Congregationalists' Golden Anniversary

The anniversary celebration of the Congregationalists covered several days and included many interesting features, including a dinner at the Stevens hotel, an historical pageant in the New England Congregational church, and a program presented to the Union Ministers' meeting in the Y. M. C. A. auditorium on the topic "Fifty Years of One Division of the Church in a Great City." The program, largely illustrated by maps, charts and graphs prepared by the department of research and survey which is directed by Professors A. E. Holt and Samuel Kincheloe, presented a graphic and vivid picture of the rapidly changing aspects of the city of Chicago during the past 50 years and of the enlarging and increasingly diversified work of the Congregational union as it has expanded and developed its program to meet the needs of the changing city. Particularly since the great Lawson bequest and the coming of the dynamic general director of the Congregational union, Dr. Ernest Graham Guthrie, has the program of work grown in volume and variety. One learns with interest of the cooperative ministries conducted with other

Worthwhile New Books

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Chosen by the Religious Book Club

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bodies, as, the maintenance of three neighborhood houses and the Chicago united mission in cooperation with the Presbyterian church, assistance given to the program of religious education of the Polish National Catholic church, and the provision and support of a director who has charge of the program of religious education in the Greek Orthodox church. It is something of an eye-opener to discover that such activities are not merly being talked about, but are actually being carried on.

* * *

Methodists Also Meet

Four hundred preachers of the Methodist Episcopal church met during the past week for a two-day conference in the North Shore hotel, Evanston, in the first annual session of the Chicago area council. The conference was called to consider issues facing the nation and problems of Methodist administration. A news article reports that the national secretaries of the missionary and benevolent boards announced at this meeting that the Methodist Episcopal church would participate in the Century of Progress exposition, and that the boards, together with the publishing house of the church and local congregations in Chicago would underwrite Methodist participation.

* * *

"The Saloon Must Not Return!"

No phrase was more popular with the wets in the earlier stages of the agitation against the 18th amendment than "The saloon must not return!" We were to have booze without any of the former attendant evils. But now the wets are so sure of themselves that they are actively preparing for the saloon's rehabilitation. The Chicago city council's committee on judiciary is whipping into shape a $1,000 saloon licensing ordinance proposed by Alderman (Bathhouse) J. J. Coughlin, and it has already been discussed in the council. The committee proposes to hear representatives of both wet and dry organizations so as to produce an "attack-proof ordinance." But we do not have to wait for a licensed saloon. Saturday evening's papers inform us that Mayor Cermak, in discussing the "new" Chicago he proposes to build, said among other things (some of them entirely approvable): "The police have their orders. They are to stay out of saloons and speakeasies. Their business is to prevent crime, not to bother decent restaurant owners and hold them up because they aren't buying from the 'right' sources." And again: "The legitimate man who runs a decent, respectable place is going to have no interference from me just because he sells something to drink." Well, the former secretary of the United Societies and the oft-hailed political messiah of Chicago is at least the soul of frankness.

* * *

And So Forth

One of the coal companies supplying coal for relief agencies is charged with profiteering in human misery by substituting a much cheaper grade of coal than that for which it is paid. An investigation is under way.

Dr. John R. Mott was the Sunday Evening club speaker last night.

CHARLES T. HOLMAN.

Federation Holds Vital Meeting

Discussion in Massachusetts' Session Deals with Living Issues—Anti-War Film Has Premiere

(Correspondence from New England)

SOMERVILLE, MASS., Dec. 5.—The 29th annual meeting of the Massachusetts federation, held at Taunton, Nov. 15 and 16, opened in the hush of a communion service, conducted by a Baptist, Pres. E. C. Herrick, of Andover-Newton theological school. At its closing session, Dean Vaughn Dabney, of the same seminary, pungently summarized its "Pioneering program, where progressive, purposeful personalities pulverized prejudice and produced progress through the power of prayer." Delegates seemed reluctant to part. The gathering had a thrill which denominational meetings rarely give. For it came to grips with reality, including its own distinctive problems. In his welcome, Rev. Henry L. Medary, of St. Thomas' Episcopal church, hailed federation as "a step toward the ultimate reunion of Christendom." Other speakers urged that its program must be actually carried out. "Money devoted to superfluous churches must be drawn off for cooperative enterprises." "Religious education is a patriotic duty." "Evangelism must seek those who will say, Nobody ever spoke like this to me before." There was sane and frank discussion of sex-education, marriage and divorce. Treating the baffling problem of unemployment, laymen, specialists, testified: "We lack intelligence and morals to make the industrial machine work." "The church must give ideals and incentives." The delegate sent by the Greek Orthodox archbishop, Dr. Spyropolous of Worcester, privately expressed his delight and intention to carry to his own congregation the message of the meeting. Attendance and finances are still disappointing. When the whole constituency of the churches awakes to the significance of the federation movement, it will transform the situation.

* * *

Groping After Wider Religious Unity

The session which attempted to "pulverize prejudice" was held in the high school hall and addressed by Rabbi Samuel J. Abrams, Father Michael J. Ahearn, and Dr. Boynton Merrill. They were to speak on "Our Common Tasks." But all three revealed that the great religious bodies are still too consciously on the defensive to cooperate wholeheartedly. The rabbi suggested a "Versailles treaty," making all free from mob violence. He thought that the crucifixion story must be modified and the "Merchant of Venice" excluded from the schools. But "those who differ are not foes. God demands not uniformity but unity!" The Jesuit read his address, making it more significant. He asserted that religious freedom is a right, appealing to the first amendment and the Virginia bill of rights. "Prejudice against the Roman Catholic church is due to misconceptions." Jew and Christian must cooperate in overcoming crime and educating religiously the whole population, half of which, he said, is unchurched. Dr. Merrill named as the "common tasks," keeping men aware of God, revealing God's will as righteousness, and discovering "truth, mightiest next to God." He paid graceful tribute to the Roman church as the "mother of all Christians," and to Judaism as the "mother of us both." He stated, as Protestantism's contribution, "the increasing conviction that the mind of man is an instrument to discover God" and that "it must be free." "As truth is greater than all colleges, so religion is greater than any of its agencies." "It is Protestants who are calling such meetings as this."

* * *

Film Sets Before the World Life and Death

Nearly 2,000 people attended the Boston premiere of the audio-motion-picture, "Must War Be?" on Nov. 29. The Massachusetts Peace Films council sponsored, and hopes to raise funds to show it widely throughout New England. It depicts alternately the great international gatherings of the last 14 years with speaking likenesses of the statesmen, Briand, MacDonald, and Hoover, who are striving to build the machinery of peace, and realistic pictures of war maneuvers—in our own country, with airplanes dropping bombs, each of which costs the year's wages of a day-laborer—and still more terrible actual use of such means today to crush the resistance of barbarian tribes. Sir Herbert Ames, who presided, and Professors Francis B. Sayre and Kirtley Mather, briefly interpreted the significance of the film. "Two ways lie before the nations, isolation or cooperation." "America seems afraid to play a part in the negotiations on which destiny depends. But it is still not too late." "It is now a race between education and catastrophe." The meeting closed with the massing of the flags of all nations, a spectacle of thrilling beauty, which moved one to pray: May it prove a prophecy!

* * *

And So Forth

The funds available for the public schools of Massachusetts are $4,000,000 less than last year.

To meet the situation, the National Recreation association is canvassing communities throughout New England, urging the "convincing proofs of the saving effects of wholesome and constructive use of leisure time."

Addressing the Boston Ethical society, last Sunday, Dr. David S. Muzzey of Columbia university said: "Faith in the competence of men to rule themselves has faded like faith in scripture or the capitalistic system. Why? Because it is regarded as a gift of nature instead of a painful acquisition. Democracy is the only government that accords with ethical responsibility."

E. TALLMADGE ROOT.

Dr. Fraser, Baptist Leader of New York, Is Called to Baltimore

Rev. John F. Fraser, since 1926 minister of Central Baptist church, New York city, has received a call from the University church, Baltimore. Announcement has not yet been made of Dr. Fraser's decision.

Texas Drys in Militant Mood

Southern Baptists Set Up Fighting Commission of 15—Texas Cities Witness Drinking Orgies

(Correspondence from the Southwest)

WACO, TEXAS, Dec. 3.—Religious forces are moving with considerable concert of action to protest the return of beer and the repeal of the 18th amendment. The bishops rang true to prohibition in all the Methodist conferences just concluded, and the Baptist general convention set up a commission of 15 leaders to devise militant action. A statewide meeting of dry forces was held in Dallas last week, addressed by Dr. George W. Truett for the Baptists, Dr. J. W. McMurray for the Methodists and Dr. L. D. Young for the Presbyterians. Dr. H. K. Taylor of Southern Methodist university is state chairman. This meeting appointed Dec. 4 as a rally day in the churches. Effort will be made to resist any modification of Texas laws and to instruct Texas congressmen as to an alleged majority of voters, whose wishes could not be registered in the national election with any definiteness. Offsetting this is a movement under a temperance name by outstanding wets working for repeal. The latter organization has enlisted at least one prominent Episcopal clergyman, Bishop Harry T. Moore of Dallas, whose picture beneath flaming headlines has been seen in connection with an interview in which he curiously enough expanded approvingly the trite wet falsity that drys are trying to force men into the kingdom of heaven by law, a contention never made by drys in these parts.

* * *

An Orgy of Drinking Brings Tragedy

Since the election a wave of drinking, with startling accompaniments, has swept over this section. In this city a larger number of drunks was noted in November than for any month in years. In Houston a great sensation was experienced when the grand jury took up drinking and vice among high school students as heading up in one particular rendezvous. In Longview a convention of county officers from over the state indulged in orgies of drink that shamed the natives of that oil town. In Dallas a wild drinking party resulted in the murder of a young married woman. Many more instances might be cited to indicate that certain elements have interpreted the election to mean nullification, if not repeal.

* * *

Baptist Youth Hit Repeal

Again Texas Baptist young people assembled in convention, with more than 5,000 in attendance. This time they met for their annual session in Houston, where they listened to addresses by state leaders and by Dr. T. L. Holcomb, pastor First church, Oklahoma City. These youths adopted strong resolutions against beer and repeal. This organization has 5,913 separate unions in Texas with a membership of 131,789, or one-fourth of all among southern Baptists.

* * *

And So Forth

Bishop Paul B. Kern is itinerating among Methodist churches of central Texas in a series of enlistment sermons which are attracting much attention from the general public.

The First Baptist church, Bowie, has just celebrated its 50th anniversary of founding with a notable program. Such celebrations among Protestant churches, increasing constantly, seldom recognize a history extending beyond 75 years, but there are Catholic churches in Texas more than 200 years old.

JOSEPH MARTIN DAWSON.

Death of Dr. George W. Brown, Teacher In Hartford Foundation

Dr. George W. Brown, head of the India department of Hartford theological foundation, Hartford, Conn., died in Hartford, Dec. 4. He was 62 years old. Dr. Brown was through much of his life a missionary in India under Disciples' auspices. From 1922 to 1927 he was dean of the College of Missions in Indianapolis.

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Fosdick's Boyhood Church Celebrates

Buffalo Baptists Hear Noted Speakers—Hopeful Attitude is Urged—Bishop Leonard on Lay Evangelism

(Correspondence from Buffalo)

BUFFALO, Dec. 12.—Delaware Avenue Baptist church, Rev. Earl Frederick Adams, minister, is celebrating the 50th anniversary of its organization. This was the church made famous by the preaching of the late Dr. O. P. Gifford. It is also known as the boyhood church of Dr. Harry Emerson Fosdick. The anniversary was anticipated in the summer by a thorough renovating and beautifying of the entire property, with some considerable changes in the Sunday school housing. The program has been a real contribution to the religious life of the city and has been shared by many, for the invitation to other churches to participate was gracious and generous. The guest speakers included Dr. Fosdick, Dr. Shailer Mathews and Dr. C. Oscar Johnson, president of the Northern Baptist convention. During this half-century of history the amount spent for missions and benevolence is almost as large as the amount spent for current expense. The minister, Mr. Adams, is in the beginning of what promises to be a growing, effective ministry. He is in his early thirties, is the tallest among his brother pastors, and has other qualities of value besides youth and physical height.

* * *

The Church Called to Optimistic Attitude

Speaking at the Baptist anniversary the convention president, Dr. C. Oscar Johnson, said that what the United States needs just now is jokes. "We need to laugh and forget our troubles," he said. "We are too much weighed down by this depression and its worries. Let's forget them and when we can, have a good laugh and get to work." He said many other things, of course, but this illustrates the general tone of his address. It was optimistic and hopeful; he called for an adventure of faith rather than a surrender to our fears. Dr. Lynn Harold Hough of Drew university preached the sermon at the council of churches' annual Thanksgiving service held in the consistory. His sermon was an appraisal of America's present opportunities and responsibilities. Rev. John W. Parks, junior minister at Westminster Presbyterian, received his ordination a few evenings since at the hands of the presbyter, Rev. Frank L. Janeway. "The paramount duty of the church is to minister to the needs of the present age, needs born of intellectual wistfulness, economic distress and personality strain," said Dr. Janeway.

* * *

Bishop Leonard and Dr. Trexler Bring Messages

Bishop A. W. Leonard of the Pittsburgh area, has been visiting the western New York section of his diocese in a series of district meetings for both ministers and laymen. He met the Rochester district at Batavia, and the Buffalo district in an all day meeting at East Aurora. His plans this year emphasize lay evangelism whereby he expects to enlist the active interest and cooperation of hundreds of laymen throughout his area in this very important work. Bishop Leonard, in one of his addresses, said that the day of the gymnasium, bowling alley and pool table in the church is waning. He thinks that these interests might better be left to the Y. M. C. A. and the church give itself to the one chief business for which it was organized. The general lay and ministerial reaction to this sentiment was that of approval. The editorial comment in the daily press was also heartily appreciative. Rev. George Alden Cole, for seven years minister of Trinity Baptist church, Cleveland, has begun his pastorate in the Prospect Avenue Baptist church, Buffalo. Dr. Samuel G. Trexler, president of the United Lutheran synod of New York state, preaching at the installation of Rev. Albert Paul Schilke, Church of the Ascension, said that "a congregation should seek a good pastor rather than a great preacher, one who goes around and rings doorbells, who gets acquainted with people, seeking those who have forgotten their God." He also said that "the depression is not bringing people to church; on the contrary, they are staying away because they feel they can't afford it."

* * *

An Open Church Program

Rev. Elmore M. McKee, rector of Trinity Episcopal church, lower Delaware avenue, has put into effect an open-church program. His church is open daily from eight in the morning until midnight. The main center doors are also open, and by looking through the glass-constructed entry one may see the lighted candles kept burning upon the altar. He has also inaugurated a regular Sunday evening service, which is something new under the sun for Trinity Episcopal. Whether people enter this "always-open" church in great numbers is yet to be seen. Anyhow the idea is energizing.

* * *

Bazaars! What About The Tithe?

Bazaars, bazaars! Every church is having one, or nearly every church. They are worked up through a period of many months. Most elaborate booths are arranged and many meals are served. The bazaars take on an "air of society"; it is quite the thing to be the woman chosen to head up a bazaar. Pictures of women working at various tasks connected with the bazaar adorn the pages of the daily press. Some bazaars include cabaret and vaudeville, of course by local church talent. Literally thousands of dollars are raised for the churches by the bazaar method. What about the tithe? What has become of the teaching of stewardship?

BRUCE S. WRIGHT.

Rev. Henry DuBois Dies in Brooklyn Hospital

Rev. Henry DuBois, for ten years minister of the First Methodist church at Richmond Hill, Queens, N. Y., died in the Methodist hospital, Brooklyn, Dec. 8, following several months' illness. He was 62 years of age.

Women Continue War on Lynching

Hope for Clear Record Next Year—Chain Gang Exposures Bring Protests—New School for Adult Education

(Correspondence from the New South)

NASHVILLE, Dec. 9.—"A lynchless south in 1933," was the motto adopted by the Association of Southern Women for the Prevention of Lynching, at its convention in Atlanta recently. At the time of its meeting three southern states, Georgia, Tennessee and Louisiana, had clean records for 1932. The day following a bunch of outlaws in Louisiana lynched a colored man. Arkansas alone has, at this writing, as many as two lynchings to its discredit for the year. Florida, Louisiana, Kentucky, Virginia, Alabama, Texas and the Carolinas each have one. All were Negroes. Twelve states were represented at the Atlanta meeting of the women's association. They have enrolled more than 7,000 women in 575 counties and 1,300 towns in their crusade. They hope, in 1933, to double the enrolment and to have members in every county in the south. The association is backed primarily by women's societies in the churches.

* * *

Expose Cruelties in Chain Gang

The conviction of guards in the Florida prison camp case is now followed by an exposure of cruelties in chain gang camps in Georgia. A letter has been sent to the prison commissioners of the state, signed by a number of nationally known educators and social welfare workers among whom are Dean Russell of Duke university, Dr. Broadus Mitchell of Johns Hopkins, Dr. Dillard of the Jeans fund, and Robert Keebler, a prominent Memphis attorney. They ask the commissioners if they uphold such atrocities as the exposure charges and proves with pictures and documentary evidence. It charges that convicts have been hung by the wrists, put in stocks, tied up by hands and feet, "stretched," had spikes riveted around ankles, been shackled to bunk with chain attached to an iron collar around the neck, and put in a "barrel" as in the Florida case. Six unexplained deaths are cited. The camps and counties are specified, and in many cases names of the prisoners tortured given. So long as chain gangs are allowed and camp guards allowed discretion, such atrocities will occur. The warden of the largest Tennessee penitentiary recently died. In an account of his life a daily paper said that "when it was necessary to whip a prisoner he always absented himself."

* * *

Rosenwald Fund Continues To Aid Schools

The Rosenwald fund's report for the past fiscal year shows 62 buildings completed, bringing the total of constructions aided up to 5,357 in 19 years. To the first building, erected near Tuskegee, the whites, the Negroes and the fund contrib-

uted about equally. To the past year's constructions school authorities contributed almost two-thirds, the Rosenwald fund one-sixth, and of the remainder the colored folk gave four-fifths. The first school was a one-room rural building; five-sixths of the total number aided to date have been two-room or more, one-half of them having more than two rooms. Besides school buildings, aid has been given to teacherages, shops, libraries and buses for transportation. Nearly a half million dollars is now invested in school buses that haul southern Negro children 8,000 miles per day to and from school.

* * *

Another Experiment in Adult Education

A new educational venture is being founded in Arkansas. It is near Rich mountain, on the skyline heights of the Ozarks. The founder is Dr. William Edward Zeuch, who founded Commonwealth college at Mena, Ark., eight years ago, and who has just returned from a year's research work in Europe on a Guggenheim scholarship. Commonwealth has become exclusively a labor college. Skyline will be an experiment in resident adult education, based upon educational lines without the element of propaganda or the promotion of a special viewpoint. From his study abroad the founder is convinced that such schools in America cannot follow European models but must work out programs indigenous to American life and experience. The method will be that of teachers and pupils working and living together rather than that of textbooks, lecture and the conventional classroom. The school will provide 15 hours of labor per week for each student and a year's tuition and living will not cost more than $200 in addition. A trained and experienced engineer has joined the founder to direct building and other labor activities. Buildings will be erected by the students and faculty.

* * *

And So Forth

Lynchburg (Virginia) college has abolished intercollegiate football and substituted intra-mural athletics and likes it immensely. Bethany college (West Virginia) has banned commercial games and made admission free.

The referendum on old age pensions won in Missouri by a four to one vote. Other southern states will consider bills providing security at home for the aged poor who are now in "poor houses."

Pickens Black, who is brown, was recently given an air pilot's license in Little Rock.

Southern whites who smart under such incidents as the one which sent Julia Dericotte of Fisk university, many miles, in a dying condition, from the neighborhood of a white hospital to one for Negroes in another city, will find some satisfaction at least in learning that even a national Jewish hospital in Denver, Colorado, excludes Negroes.

Arkansas reports that nearly 47,000 farmers have borrowed from Uncle Sam for production purposes and that many of them will be unable to pay even the interest this year. More than 40,000 farms in Mississippi have been advertised for sale for unpaid taxes.

ALVA W. TAYLOR.

Just Published—

IS THERE A GOD?

A Conversation

by

HENRY NELSON WIEMAN, PH. D.
DOUGLAS CLYDE MACINTOSH, PH. D.
MAX CARL OTTO, PH. D.

with an introduction by Dr. Charles Clayton Morrison, Editor The Christian Century, and a brief synopsis preceding each chapter.

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XUM

Detroit Is Host to Oxford Group

Local Hotel Center of Stirring Activities —Opinions Differ as to Value of Movement

(Correspondence from Detroit)

DETROIT, Dec. 7.—The Oxford group led by Dr. Frank N. D. Buchman and Rev. Samuel M. Shoemaker, with 35 associates, most of them distinguished men and women, made their second invasion of Detroit in the last week of November and the early days of December. The group first spent a week at the beautiful Dearborn inn where they held house parties for specially invited guests. Then they moved into Detroit proper and took up headquarters at the Book-Cadillac hotel. They held four night meetings in the spacious Crystal ballroom, crowding it to overflowing and filling the balconies. In the group was an admiral of the British navy, a German baroness, an ex-moderator of the Presbyterian church in South Africa, a former assistant secretary of the department of agriculture in Wilson's administration, a one time millionaire stock broker of New York city, numerous society people with charming manners, evening clothes, and a passion to share with the public their new found faith and hope.

* * *

Some Conspicuous Converts

The group made history in our city. They won some conspicuous converts—for instance, one of the leading surgeons of the city, head of a great hospital, who frankly confessed before a throng in the ballroom that he had been "drunk with ambition, drunk with pride, drunk with success," and that the group had "sobered" him up for good. Young "Bud" Firestone came from Akron to tell what the movement had done for him. In smaller preacher-groups led by various members of the party there was much "sharing," "witnessing," and a very great deal of interest manifest. On Sunday, Dec. 4, the Detroit Free Press, in a most amazing piece of publicity, "wrote up" the group, placing on the front page a picture of Dr. Buchman, of huge dimensions, and heading the article "Saint or Salesman?" On page eight of the main issue of this paper the story was continued, running through five columns. Journalistically it was a notable piece of work, not wholly favorable to the movement by any means, and containing some caustic criticisms, along with some old facts dug up from Dr. Buchman's Princeton experiences with the student group there years ago.

* * *

Some Estimates of The Movement

Here are the various opinions of the Oxford group gathered by the Free Press writer and published in the issue referred to above: "Country club religion." "Salvation army technique, two-dollared up with a silk hat and dress shirt." "A powerful spiritual influence in our generation. Perhaps the most powerful." "An adaptation to modern uses of old valid spiritual technique employing the candid vocabulary of our time. A blend of Quaker quiet and evangelical fervor." "A form of evangelism which combines the advantages of mysticism, mesmerism, spiritualism, eroticism, psychoanalysis, and high-powered salesmanship." "A mixture of primitive Wesleyanism and Freudian sex psychology. It is hard to tell where Wesley's phraseology ends and Freud's jargon begins." "A revolt against arid negative intellectualism—a return to the primitive faith." "Georgia camp meeting stuff given intellectual tone with a tinge of sex."

* * *

Churches Are Not Unsympathetic

Ministers of the city as a whole have not been stampeded by the movement and preserve a courteous restraint. Practically all of them concede much good in the movement, but with certain perils, its lasting good depending on leadership largely, wise, patient, and tactful. In some of the churches of the city local groups are already taking form and in these groups are long-time church members who have suddenly awakened from lethargy to life. No one can deny that the Oxford group has made an impression upon this city. Thirty-five pulpits were occupied by representatives of the movement and never in the history of the city has a prominent hotel been the center of so much religious activity as was the Book-Cadillac for ten memorable days.

EDGAR DEWITT JONES.

Cleveland's "Temple of Tolerance"

Dr. John R. Scotford thus characterizes the Cleveland (O.) community religious hour—a religious forum which meets in the Little Theater of Cleveland's Public hall on Sunday afternoons from mid-October through April. Catholics, Jews and Protestants participate in the forum, which is now in its third season. Each Sunday the choir of some Cleveland church gives a brief concert, then follows an address on a religious theme by a priest, rabbi or minister; the concluding half-hour is devoted to questions from the floor, this being the heart of the meeting. For the most part, the persons making up the audiences are not regular church attendants. Among the speakers addressing the forum this season are Father James R. Cox of Pittsburgh, Father John A. Ryan, Michael Williams of the "Commonweal," Rabbi Louis L. Mann, Dr. Harry A. Overstreet, Rev. Miles W. Krumbine, Ferdinand Q. Blanchard and Dr. Scotford. The forum is supported by funds secured by individual subscriptions, supplementing the regular weekly offerings.

Death of John P. Errett, Disciples Publisher and Editor

John P. Errett, vice-president and general manager of the Standard Publishing company, Cincinnati, publishers of the Christian Standard, Disciples' weekly, died in Cincinnati, Nov. 30. At one time he also edited the Sunday school supplies put out by the company. Mr. Errett was a grandson of Issac Errett, founder and for a generation the editor of the Christian Standard. His father was Russell Errett, who succeeded Issac Errett in control of the paper.

Gravity Marks Debt Discussion

English Press Asks Consideration for American Point of View—Paris Pacifist Goes to Prison

(British Table Talk)

LONDON, Nov. 29.—It was altogether mischievous that the first answer, entirely unauthorized, to Mr. Hoover was made by our popular evening press. On the evening of the day on which the letter came, it was announced that *Britain would not pay*. No doubt this answer will have been reported, and will carry weight. No such resolution has been agreed upon; even now, Nov. 29, it is understood that the cabinet has not dealt with the question whether or not the amount of the debt due in December shall be paid then. They have been busy upon the prior task of explaining what they believe will follow if the debt is paid.

If I can read the mind of our people, I do not think that they would default. I have spoken to those who know more of such financial matters than I do, and not one of my friends or acquaintances considers it at all probable that there will be a default. If America, which must act rightly, as everyone admits, in its own interests, calls for payment, payment will be made. But it is clear that in such a case the question of payments due from European nations to Britain would be reopened.

As our people see it, they cannot escape from the logic of the following positions: if they pay, they will have, first, to sell as much as possible to America, and second, to buy as little as possible from America. Many voices are raised in the press; some plead for a serious attempt on our part to understand the American point of view. Others try to show the economic consequences of the call for an immediate transfer of a large amount of gold to America. Meanwhile the cabinet are finishing off their letter of explanation, which by the time this letter is read will be known to my readers.

It is no time for impatient words, but rather one in which men of good will on both sides of the Atlantic will seek to do justice to each other's case, and will think internationally, knowing that the nations which are stricken together will be healed together.

* * *

Secretary of the Paris Student Movement in Prison

It is possible that the case of Jacques Martin, general secretary of the Paris Student movement, may not have been reported widely in America. It is a case which ought not to be overlooked by lovers of peace. On Oct. 12 he appeared before the military tribunal and was sentenced to a year's imprisonment on the ground that he refused military service for conscientious reasons.

"Well," began Counselor Girard, "you have refused to submit to. . . ."

"Exactly; I am obeying a higher power —my conscience. For me it is a question

of giving concrete obedience to the law of God."

The counselor regarded this as a theory which was perhaps very beautiful, but to him it clearly made an end of moral and civil law. But the prisoner answered, "I have made my choice." He has indeed made his choice on the side of the moral law which "has more power over him than the general, secular law." The professor of law at Lyon defended him and uttered a warning which is worthy to be reproduced: "So there are two religions, colonel! Your own, which is barbarous, and which is still that of the state. And the prisoner's, which is that of the gospel. You will only succeed in making martyrs, and your struggle will be in vain. Remember that Rome tried to do the same thing and was defeated." Jacques Martin is in prison.

* * *

Some Church Notes

An appeal for a closer fellowship among Christian people has been sent out by the leaders of the churches. They believe that much may be done at once without waiting for any reunion of the churches. But they do not shut that reunion out of their vision of the picture. It will take long, but they will not give up hope. No one who remembers the lack of fellowship in England between the Anglicans and free churchmen, which used to be the rule a generation ago, can fail to recognize that we have made distinct progress. At the same time there is clear evidence that the free churches also are drawing nearer together. It may be that the presence of a common enemy will hasten these altogether desirable movements towards unity.

Advent began last Sunday, and preachers were seeking to interpret afresh the solemn warnings of this season. It is a time which in the church has always been devoted to the preaching of judgment. Those who have accepted the theology of crisis should welcome such an opportunity to set forth in modern language the ancient themes. No doubt they did so preach last Sunday, but it is never easy to discover what is said in churches unless some famous preacher deals with some subject of immediate interest or of a startling character.

Preparations are forward for the quadrennial congress of the Student movement in Edinburgh during the early days of the new year. These conferences have for their chief purpose to present to each generation of students in the name of Christ the call of the world to their Christian faith and service. It has always been a great spiritual fact in the life of our students; and Edinburgh 1933 will mean much to those who now have "a life to give."

* * *

And So Forth

The new bishop of Victoria, my friend R. O. Hall, has announced that he will not wear gaiters. That is a trifling matter; much more important things can be said of him. Those who know him know that he will do a great work in China, where he will be no stranger. For a few years after the war he worked there, chiefly among the students, and a little book which he wrote then did much to interpret China to the missionary public. On his declaration that he will not wear gaiters a merry leader-writer comments adversely: "The world is drab enough already: let the bishop stick to his gaiters, the costermonger to his pearlies, and the bank messenger to his top-hat, and let us welcome that newcomer to our streets—the white-coated tricyclist and purveyor of 'hot dogs'."

Mr. Winston Churchill made an able and somber speech last week in the house of commons. He does not consider that the right way of approach to the settlement of Europe lies through the reduction of armaments. He would deal with the causes of dissension which exist in Europe and are always likely to flare up.

EDWARD SHILLITO.

Bernard Shaw Comments on The Bible

In his new religious fable entitled "Adventures of a Black Girl in Her Search for God," George Bernard Shaw describes the ten commandments as "mere lumber" and the Bible generally as "unsuited to modern tastes," but adds also a note of admiration. "A great deal of the Bible," he comments, "is much more alive than the morning's newspaper and last night's parliamentary debate. Its Chronicles are better reading than most of our fashionable histories and less intentionally mendacious. In revolutionary invective and utopian aspiration it cuts the ground from under the feet of Karl Marx, and in the epoch of great leaders and great rascals it makes Homer seem superficial and Shakespeare unbalanced."

Social Worker Lauds Dry Laws

Miss Wald Notes Benefits in New York —Abyssinian Baptist Anniversary —F. O. R. at Crisis

(Correspondence from New York)

NEW YORK, Dec. 10.—Lillian D. Wald, one of the best known settlement workers in this city, had a letter in the Times this week on the question of the 18th amendment. It deserves careful reading. She states that few settlement workers participated in the orthodox temperance movement and that many of them questioned the extreme mandate of the Volstead act, yet they know that conditions in the underprivileged neighborhoods have greatly improved under prohibition. "No longer," she writes, "do we see drunken women reeling on the streets, stoned by jeering boys—pitiable, repellant spectacles. No longer do we have McQuirk's, Suicide hall and their numberless kind which flourished brazenly along the Bowery and other streets throughout the city in the pre-prohibition days. The younger generation that has grown up since the amendment has never seen them." She points out that there is need now for the wisest statesmanship in dealing with the new situation, for if not, "there is no hope but that the

PETER AINSLIE, of the Christian Temple, Baltimore — a prophet of Christian unity, and an apostle of good will and brotherhood, says of Herbert L. Willett's new volume

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saloon, whether so called or not, will be upon us."

* * *

Karl Borders Visits New York City

Karl Borders, well known social worker and civic leader of Chicago, called on his friends here this week. On a bare couple of hours' notice a representative group of social workers gathered at the office of the League for Industrial Democracy to meet him. In the most modest manner he told of what has been done in the way of organizing the unemployed in Chicago —a task in which he has played no small part.

* * *

Abyssinian Baptist Church In Anniversary

Lack of space has prevented earlier mention of the celebration two weeks ago of the 124th anniversary of the founding of the Abyssinian Baptist church on west 138th street. This is the third oldest Negro church in the United States, having been founded in 1808 over on Waverly place. It is one of the largest Protestant churches in the world, for it has a membership of over 11,000. It is a delight to attend its morning service and see the crowds and their enthusiasm—for the gospel is a living force among them. Dr. A. Clayton Powell, the present pastor, has been the leader of the church for a quarter-century.

* * *

Institute Branch of the Y. M. C. A. Closes

The Institute branch of the local "Y" is closing its doors. This news will be saddening to thousands of young men and boys who have come under its influence during the years it has been on the Bowery. The decision made by the board of directors of the Y. M. C. A. of the city to close this branch is officially stated to be "the disproportionate expense connected with maintaining the work as compared with the number of members it is serving, and of the present difficult situation which the entire association faces." The official closing date is Dec. 31.

* * *

F. O. R. in Financial Difficulties

The Fellowship of Reconciliation with offices in the Bible House on Astor place is having great difficulties in raising its budget. It appears now that there will be a deficit at the close of this year of $6,500, and this in spite of drastic cuts that have already been made. Those familiar with the steady and intelligent work this organization has done for peace and social justice will undoubtedly come to its aid, but to be effective such aid cannot long be delayed.

* * *

Adolph Keller At Union

An unusually significant lecture is scheduled for next Wednesday afternoon at Union theological seminary. Rev. Adolph Keller, honorary professor of the universities of Geneva and Zurich, will speak on "The Influence of Barthianism on the Churches and on Christianity." Many of us are looking forward with much interest to this scholar's exposition of the Barthian movement.

EDMUND B. CHAFFEE.

Freedom Sought for Anglicans

Australian Convention Frames Constitution for Independent Church—Greek Archbishop a Visitor

(Correspondence from Australia)

GOULBURN, N. S. W., Nov. 1.—For some weeks past the most important convention of Anglicans ever held in Australia has assembled daily in the Chapter house, Sydney. The spiritual heads of all the Anglican dioceses in Australia were in attendance, together with influential and representative laymen. Many weighty matters were discussed, but the chief purpose of the convention was to draw up a new constitution for the Church of England in Australia. In 1868 a conference of bishops in Sydney declared: "The present relation of the Church of England in Australia to the church at home is one of identity of doctrine and worship, and of subjection to the law of the United Church of England, and Ireland, so far as it is applicable to a church not established by law." Since then, however, many important changes have taken place. Anglicans of all schools of thought have for many years felt that the time was drawing near when a separate Church of England should be created in Australia. There was nothing unfilial or revolutionary in the idea, and the movement in the Australian church has not the slightest suggestion of hostility toward the mother church. It is a normal stage of evolution. Australian Anglicans have felt that their church should be self-governing.

After the principle of church autonomy had been accepted by the convention, the next step was to draft a constitution. The task "bristled with difficulties," but thanks to the superb statesmanship of the Rt. Rev. Dr. Hart, bishop of Wangaretta, who was in charge of the measure, the task was satisfactorily completed. A spirit of good will prevailed throughout all the debates.

It now remains for the synods to accept the draft constitution. If there is unanimity, and the constitution becomes law, the Church of England in Australia, freed from the mother church, will be able to alter forms of worship and rules as she sees best. And again, the Church of England in Australia could, if she desires, adopt the revised prayer book, which was twice rejected by the British house of commons. The heads of nearly all the churches in Australia are unanimous in regarding the draft constitution as a "great Anglican accomplishment."

* * *

Greek Archbishop In Antipodes

A distinguished and interesting person has arrived in this part of the world. He is Timotheos Evangelinidis, archbishop of the Eastern Orthodox church. He has come to Australia as the representative of the ecumenical patriarchate of Constantinople, and as archbishop of the Orthodox Christians who are resident in the lands of the southern seas. He declares he has been deeply impressed with the brotherly love which has been extended to him by the high dignitaries and clergy in general of the sister Anglican church.

* * *

Cites Apostolic Justification For State Lottery

The state lottery continues full blast, despite numerous protests from various sources. The minister for health, Mr. Weaver, has been busily occupied replying through the Sydney press to leading clerics and others who have protested against this legalized evil. The latest advocate of the lottery is the Rt. Rev. Dr. Barry, the Roman Catholic bishop of Goulburn. In a recent speech he used a most extraordinary argument. He said, "We find in the sacred scripture that the apostles had recourse to the lottery in apportioning a very valuable prize. That prize was membership in the apostolic college, and Matthias was the winner. If the lottery was evil in itself then the apostles were guilty of a wicked action, yet the scripture seems to approve." "It is said," added the bishop, "that the lottery develops the gambling spirit. So does the game of marbles. Today as in the days of Christ there are some who will strain at a gnat, and swallow a camel."

Advocates of the lottery seem to think that we should disregard the undoubted moral and economic evils of gambling because pecuniary gains are derivable for the hospitals from the proceeds of the lottery. In the meantime, homes hitherto free from the taint of gambling are being infected with this virus.

* * *

Rescued Airman Pays Tribute To Aborigines' Kindness

Captain Hans Bertram, the German aviator, who was lost for 45 days in northwestern Australia, arrived in Sydney two days ago. A great crowd of people gathered to welcome him, including about 200 representatives of the German colony, who gave him an additional welcome in their native language. Captain Bertram has a fine Christian spirit. All his utterances have expressed his thankfulness to God who stood by him and his mate during their dreadful experiences in northern Australia. The captain is loud in his defense of the aborigines. The aborigines are generally regarded as the lowest type of human being in the world today. Very interesting therefore are Captain Bertram's tributes to their kindness, honesty and sacrificial service. When the natives found him and his comrade on the brink of exhaustion, they speared fish for them and later brought them kangaroo meat, and when they realized that the airmen were too weak to chew it, they masticated it for them. Then when the airmen tried to retrace their steps to the spot where they left their launch, the natives walked backwards and forwards over the route trampling down the rough grass and shrubs so as to make their journey easy. After the rescue, the natives looked after the airplane and protected it until the flyer was able to salvage it later. From what he had read of the Australian natives Captain Bertram fully expected they would spear him and his companion at sight. It would look as though the good seed sown by Christian missions to the natives was bringing forth fruit.

A. CROWTHER SMITH.

Japan's Budget Out of Balance

Will Moderate Policies Head Off Revolution? — Kingdom of God Movement Extended for Two Years

(Correspondence from Japan)

TOKYO, Nov. 18.—Finance Minister Takahashi's capitulation to the militarists in granting practically everything in the 1933 budget demanded for increased armaments by the army and navy ministries was the signal for realignment of battle fronts in Japanese politics. The empire's finances are now in most precarious condition, and an unprecedentedly large governmental budget for 1933—made up largely of unproductive military expenditures—not more than half covered by anticipated receipts, can only result in dangerous inflation of the already depressed yen, with consequent high prices and increased social distress. All of which lends strength to those forces within Japan which, long silent, must eventually repudiate military terrorism, as well as to those agencies outside of Japan which are attempting to restrain the forces of Japanese imperialism. The big question now is whether counsels of moderation will prevail before the specter of revolution actually rears its head. Many prophecies and rumors are current in the land, but this correspondent will not as yet risk judgment. It is most significant, however, that world opinion has already exercised such large influence upon Japan without resort to organized military or economic pressure.

* * *

To Continue Kingdom of God Movement

The three year Kingdom of God campaign is at an end, or nearly so, and the Christian forces in Japan in conference have decided to continue the movement for another two-year period, with emphasis upon rural, social, educational and literary evangelism. Responsibility for promotion has been entrusted to a commission of twenty leaders in the participating denominations, ten of whom reside in Tokyo and will constitute an executive committee. Toyohiko Kagawa will continue as official speaker and organizer for the movement throughout the empire.

* * *

Missionaries Send Message to President-Elect

Certain decisions arrived at in the All-Japan Christian Workers' conference which convened at the Central Methodist tabernacle in Tokyo on Oct. 9 and 10 may prove far-reaching. Advanced positions were taken with regard to peace, temperance and social reform movements, and a message sent to President-elect Franklin D. Roosevelt urging him to give full consideration of America's responsibility for Christian leadership in these regards. In recognition of the past, present and possible future service of foreign missionaries in Japan, it was decided to prepare and publish a series of articles and books on the place of the missionary in Japanese Christianity, and to urge this form of internationalism upon the consciousness of the church. A new basis of comity among the churches was recommended to the National Christian council and the hope expressed that, in the effort to promote all possible cooperation, annual sessions and other meetings of denominations and missions may be held at the same time and place as similar gatherings of other groups.

* * *

First Reactions to the Laymen's Report

Certain fragments of the Laymen's missionary inquiry and appraisal commission have found their way back to Japan, although those responsible therefor seem not to have felt it necessary or courteous to officially acquaint either the Japanese Christians or the mission bodies on the field with their findings. One always hesitates to judge any attempt at appraisal without full knowledge of content, and for this reason many in Japan have been awaiting those sections of the report which might be found to deal constructively and adequately with our supreme task of spiritual regeneration in a superstitious, materialistic and secular world. Perhaps all this is contained in the portions of the report which we have not yet seen, but thus far the commission's releases as found in newspapers here and there seem singularly lacking in appreciation of the spiritual and redemptive philosophy which has characterized missions since their inception and which brought most of us as missionaries to the foreign field. Fully conscious of the limitations of our present personnel, the attitude of the missionaries toward the report and its recommendations as observed to date seems well epitomized in the remark of one veteran: "Well, just tell the church at home that we'll hold the fort out here until the supermen with their more up-to-date gospel arrive." And, making allowances for the slight degree of irritation it betrays, that's a fair and Christlike attitude. God grant that in addition to the more scientific attitude, larger social vision and more cooperative spirit possessed by new recruits for the foreign field and by the church which sends them forth, they may also have something of the sense of urgent divine calling which has characterized the first century of Protestant missions.

* * *

Kagawa Writes Against War

With all the questionings and some criticisms of Toyohiko Kagawa's reticence in Japan's recent militaristic carnival, the honor still goes to him for the boldest word yet spoken against war as a means of settling Japanese grievances against China and other nations. Four issues of the Yomiuri daily, the newspaper of the intelligentsia in Tokyo, during October carried a series of articles by Kakawa condemning war on biological, religious, economic and psychological grounds. We have said it before, but it will bear repeating: Japan has grievances, and none less than the discrimination she has suffered at the hands of "white, civilized, Christian America"; but Japan is not altogether militaristic.

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Milwaukee Host to Convocation

Wisconsin Clergy in First State Gathering Hear Celebrities—Atheism at University Still an Issue

(Correspondence from Wisconsin)

MILWAUKEE, Dec. 9.—Pastors should not be much in their offices these days, but mingling with people, particularly the unemployed. Or leading the churches to provide recreation and education for the many surfeited with leisure. If they do any thinking it ought to be on a new order that would give security to every group. This is the time when ministers need to be evangelists. The decrying of mere numbers in the churches is depopulating churches. Churches must have the new life that comes with conversions and confessions, and people who are bewildered must have a reassuring experience of religion. If there ever was a time when the minister needs to have a genuine message for people it is now. They are as sheep without a shepherd and should have guidance. Therefore the pastor is to be much in his study, cultivating fellowship with God, patiently scanning truth, that he may lead his hearers out of doubt into faith, out of confusion into definite belief, out of opportunism into life principles. The foregoing were some of the impressions received at the Wisconsin convocation of ministers held in the St. James Episcopal church, Milwaukee, Nov. 28-30, Wisconsin's first convocation. Sort them out if you can.

* * *

Low Crime Record

Milwaukee county has had but three murder cases in 1932, according to the statement of the presiding judge at the end of a murder trial in November, in which a temporary insanity plea failed to impress the jury. In 1931 there were 18 homicides, of whom 12 were tried and convicted. Three committed suicide before trial, one was released, and two escaped detection. In the same year 1,844 persons were tried for felonies, with conviction in 1,491 cases, acquittal in 310. These records have given the county a reputation, which many criminals seem to respect, for a small percentage of crime. In 40 years the city has had but two police chiefs. Judges are non-partisan.

* * *

Speakers at Convocation

Dr. A. E. Holt of Chicago seminary and Dr. James Myers of the Federal council of churches sounded the call to practical service of an emergency character. These gentlemen may be glad to know that a few days later a local paper contained an extended story of what churches of all faiths in the Milwaukee area are doing and planning to do for the needy of their parishes. Bishop F. J. McConnell, president of the Federal council, Dr. W. R. King, secretary of the Home Missions council, and Dr. Herman N. Morse, a secretary of the Presbyterian board of national missions, stressed the fact that we are in a new era which churchmen must recognize. While Dr. Charles L. Goodell, who was drafted on the program when he came to visit the convocation, and Dr. Jesse M. Bader, field secretary of the commission of evangelism, made it clear that in every condition and at all times evangelism is the mission of the church. Then when one heard Dr. Philips Osgood, rector of St. Mark's church, Minneapolis, and Dr. W. H. Boddy of the same city, and Dr. Norman Richardson of the Presbyterian seminary, he could not but feel that the pastor can render his best service through the sermon.

* * *

Echoes of Atheism In University

Repercussions of attacks on the University of Wisconsin for atheistic teachings made by John B. Chapple, recent candidate for the United States senate, continue to be heard. Rev. H. C. Hengell, rector of St. Paul's University Catholic chapel, Madison, is reported as challenging the authorities in a recent Sunday sermon to banish "that small insidious ring of instructors who divert students' minds from God." Dr. Howard Agnew Johnston of historic Immanuel church, Milwaukee, answered the question on a Sunday evening, "What do you think of our university at Madison having an openly avowed atheist teaching the philosophy of religion?" He pointed out that such a philosophy tends to destroy moral responsibility and high idealism, but that Christians can make their best protest in courageous witness to their faith.

President Glenn Frank gave a dictated answer to the question: Is atheism taught at the University of Wisconsin? Answer: "Certainly not! . . . . The University of Wisconsin is prohibited by the constitution of the commonwealth from teaching any sectarian religion, which provision I interpret as implying an equally clear prohibition against the teaching of anti-religion." In another dictated answer Dr. Frank expressed the belief that Prof. M. C. Otto is among the forces making for religion, not against it.

* * *

How Is Beer To Be Sold?

With beer in the offing, where shall the brewers' big horses deliver it? "Direct to homes on order and to hotels, restaurants, and clubs to be served with meals," states S. A. Fulton, manufacturer and president of Wisconsin Anti-saloon league, at the same time protesting vigorously against modification of the Volstead law. A score of other prominent Milwaukeeans gave every conceivable answer in an interview with a Journal reporter, but many of them advocate the saloon method of distribution. In ye olden days Milwaukee had as many as 4,000 saloons, which were later reduced under a law limiting the number to one for every 400 population. Already, it is reported, there is activity in real estate in probable saloon areas. Notwithstanding the ascendency of the brewing industry in Milwaukee, there will be a strong local protest against the saloon system of distributing beer if and when it is manufactured legally.

ROBERT W. THOMPSON.

Ohio Pastors Will Study Evangelism

State Meet to Be Held Next Month—Buchmanism in Ohio—Unemployment Insurance Urged

(Correspondence from Ohio)

COLUMBUS, Dec. 10.—The Ohio pastors' convention, whose Cleveland session last January was the first ever held outside Columbus, will return to the capital city for its 14th annual meeting Jan. 30-Feb. 2. "Evangelism—Vitalizing Life" is the theme adopted for the 1933 session of this interdenominational gathering of which the Ohio council of churches is sponsor. Rev. Isaac E. Miller, district superintendent of the Methodist church in Columbus, is convention chairman.

In a dozen sectional meetings, small enough to facilitate free discussion, the general convention theme will be developed in relation to current social problems and current phases of church work, the list including "Evangelism and"—youth, education, interracial good will, economic and industrial relations, international good will, the home, the new leisure, money, government, consolidated churches, the effect of motion pictures and theaters, sources of public opinion.

One innovation this year will be a session within the walls of the Ohio penitentiary, with Warden P. E. Thomas as a speaker. Evangeline Booth will address a public meeting on the final evening of the convention. Among other speakers will be Charles E. Jefferson, G. Bromley Oxnam, William P. Merrill, Mordecai Johnson, Rabbi Louis L. Wolsey, Frederick B. Fisher and Harry F. Ward. As usual, an interdenominational women's conference will accompany the pastors' convention. Rev. B. F. Lamb, executive secretary of the Ohio council of churches, expects the registration to equal last year's total of 700.

* * *

Brings Information From Orient

Rev. J. Harry Cotton of Broad Street Presbyterian church, who spent several months in the near east and the far east on the Joseph Cook lectureship of the Presbyterian church, has helped to provide Columbus church people with a background of information regarding oriental centers of unrest, since his return. He gave a series of addresses in his own church, based on his experiences, has addressed the ministerial association and is on the program for the Ohio pastors' convention in January.

* * *

Interest in Buchmanism

Buchmanism has invaded central Ohio, at least to the extent of arousing interest and discussion among a number of influential ministers. Rev. A. G. Schatzman of Central Methodist church, Columbus, has spoken on the subject, both in his church and to groups of fellow-ministers. Rev. Robert Reed of Indianola Presbyterian

church, in the Ohio state university community, also is reported interested in "the groups." Rev. Wilbur A. Vorhis, Chillicothe Methodist pastor, organized a typical Buchman house party a few weeks ago, in which eight or ten ministers, together with wives and friends making a group of about 20, spent a day at a deserted summer hotel in an interchange of religious views and experiences. Several of the participating ministers, it was reported, indicated an interest in forming similar groups in their parishes.

* * *

Unemployment Insurance to Meet with Opposition

Unemployment insurance and old age pensions, both of which have had the endorsements of socially minded church groups in Ohio in the past, will be pushed actively in the coming session of the state legislature. Strong opposition for them is assured, however, by the stand that agricultural and industrial organizations have taken. A special committee appointed by the governor to study the question of unemployment insurance has recommended the adoption of a plan in which the reserve to provide for benefits in time of unemployment would be created by assessments upon both employers and workers, based upon payrolls and wages.

* * *

And So Forth

The Columbus branch of the League for independent political action, in which several local ministers are active as leaders, has decided, now that the state and national elections are past, to adopt county and municipal politics as its field of major interest for the immediate future. The aim is to develop in Columbus a nonpartisan agency that may in time wield as potent an influence in municipal government as the citizens' charter committee in Cincinnati.

Rev. Philip Hull, who resigned an Episcopal rectorship in Dayton a year ago and came to Columbus to take graduate work at Ohio state university, has accepted a call to Worthington, a suburb north of Columbus. This is one of the oldest Episcopal churches in Ohio, the village of Worthington antedating the city of Columbus.

VINTON E. MCVICKER.

Episcopal Church Has 29,014 New Members

According to the 1933 Living Church Annual, just published, the Protestant Episcopal Church in America gained 29,014 members during the past year. Contributions declined over four millions. The number of clergymen increased from 6,323 to 6,388; many of these are unemployed or are engaged in secular work on account of the depression.

Rev. W. W. Davis, Rector for 47 Years, Dies at 75

Rev. William Whiting Davis, minister of the Protestant Episcopal church for 47 years, during his active years having served churches in San Francisco, East Orange, N. J., and New York city, died at East Orange, Dec. 4, at 75 years of age. For several years Dr. Davis was rector of the Little Church Around the Corner, famous church of New York city.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Breach of Promise

(Chester Morris, Mae Clarke) (World Wide) More melodrama of the sordid class. Heroine doesn't like her position in life, so wins $50,000 in breach of promise suit against innocent man, but is sorry and confesses, etc. Not worth producing.

For A: Trash. For Y: No. For C; No.

False Faces

(Lowell Sherman) (World Wide) Usual smooth acting by Sherman as swindler-hero who seduces women as a sideline. A suave, unscrupulous, brazen cad, he reaps fortune from fake beauty treatments and almost defeats justice at his trial. Supposed to be anti-quack-doctor propaganda.

For A: Depends on taste. For Y: By no means. For C: No.

Flesh

(Wallace Beery) (MGM) Fine character work by Beery in unsavory story about ex-jailbirds, German beer gardens, much wrestling. Girl, just out of jail, expecting illegitimate child, marries hero, then helps old lover's plans to swindle husband. Some very amusing scenes.

For A: Mediocre. For Y: Unwholesome. For C: No.

Me and My Gal

(Spencer Tracy, Joan Bennett) (Fox) Cheap conduct by cheap people, made as convincing and appealing as possible. Risque dialogue, terrible English, incessant wisecracking. Crude love affair between hard-boiled cop and equally hard-boiled, gum-chewing cashier. Life vulgarized for amusement.

For A: Cheap. For Y: No. For C: No.

Men Are Such Fools

(Leo Carrillo) (RKO) Heroine is immoral woman who is generously helped by hero but ungratefully repays him by bringing about his imprisonment. False and distasteful stuff not worth producing and still less worth seeing.

For A: Worthless. For Y: No. For C: No.

Saddle-Buster, The

(Tom Keene) (RKO) A western that is rather different. Gives intimate picture of rodeo life and training, with plenty of thrill but less sensationalism than usual. Hero rides, falls, loses nerve—but finally makes triumphant comeback.

For A: Hardly. For Y: Good. For C: Probably good.

Stoker, The

(Monte Blue) (First Division) A Peter B. Kyne story screened for maximum melodramatic thrill. Hero goes to South America to forget a woman, but meets a senorita who prevents the forgetting. Lively adventure, romance, and fights a-plenty, including the marines.

For A: Hardly. For Y: Perhaps. For C: No.

Best Recent Films for the Family

Prosperity	Too Busy to Work
That's My Boy	Little Orphan Annie
The Conquerors	He Learned About Women

Films of Special Interest for Adults

Air Mail	Payment Deferred
Goona Goona	Maedchen in Uniform
Sherlock Holmes	Evenings for Sale

BOOKS RECEIVED

Importunate Questions, by Conrad Skinner. Abingdon, 25 cents.

The Moffatt New Testament Commentary: Romans, by C. H. Dodd. Harpers, $3.50.

The Ground of Faith and the Chaos of Thought, by Oliver Chase Quick. Harpers, $1.50.

The Oxford Movement and After, by C. P. S. Clarke. Morehouse, $2.00.

Studies in the Ministry of Our Lord, by H. F. B. Mackay. Morehouse, $2.00.

52 Sermonettes for the Church Year, by 52 Clergymen of the Episcopal church, foreword by James D. Perry. Morehouse, $1.85.

Every Man's Story of the Oxford Movement, by T. Dilworth-Harrison. Morehouse, 85 cents.

The Living Church Annual: Year Book of the Episcopal Church, 1933. Morehouse, $1.85.

The Little Shepherd Visits the Christ Child, a dramatization for the Christmas Manger service, by Ruth Hays. Morehouse, 20 cents.

The Children of the Shepherds, a drama for the Christmas Manger service, by Emily Seymour Coit. Morehouse, 20 cents.

The Queen Mother, by Wallace Edmonds Conkling. Morehouse, 35 cents.

The Rhythm of Life, by Francis G. Peabody. Houghton Mifflin Co., $1.00.

The Geographic Factor, by R. H. Whitbeck and Olive J. Thomas. Century Co., $2.25.

Can Nations be Neighbors? by David Livingston Crawford. Stratford, $1.50.

Crime for Profit, a Symposium on Mercenary Crime, edited by Ernest D. MacDougall. Stratford, $2.00.

The Secular Priesthood, by George Joseph Donahue. Stratford, $2.00.

Wilhelm Tell, by Friedrich Schiller, translated by John F. Graber. Stratford, $1.50.

Threads from the Woof of Life, by Helen S. Arthur. Stratford, 50 cents.

Human Geography of the South, a Study of Regional Resources and Human Adequacy, by Rupert B. Vance. University of North Carolina Press, $4.00.

Moral Man and Immoral Society, a Study in Ethics and Politics, by Reinhold Niebuhr. Scribners, $2.00.

Treasure-House of the Living Religions, selections from their Sacred Scriptures, edited by Robert Ernest Hume. Scribners, $3.00.

The Conversion of the Church, by Samuel M. Shoemaker, jr. Revell, $1.25.

Teaching Religion Creatively, by A. J. Wm. Myers. Revell, $1.75.

The Minister and his Opportunity, by Frederick A. Agar. Revell, $1.00.

Christian Education Objectives, a Symposium under the auspices of the Northern California Council of Religious Education. Revell, $1.25.

Is There a God? a Conversation, by Henry Nelson Wieman, Douglas Clyde Macintosh and Max Carl Otto, introduction by Charles Clayton Morrison. Willett, Clark & Co., $2.50.

Mary Baker Eddy, the Truth and the Tradition, by Ernest Sutherland Bates and John V. Dittemore. Knopf, $4.00.

The Cauldron Boils, by Emil Lengyel. Lincoln MacVeagh, $2.50.

Tower Windows, by Mary Owen Lewis. David McKay Co., $1.50.

Revelation in Mormonism, its Character and Changing Forms, by George Bartholomew Arbaugh. University of Chicago Press, $3.00.

South American Meditations on Hell and Heaven in the Soul of Man, by Count Hermann Keyserling. Harpers, $3.50.

Two-Minute Stories

By Carl S. Patton

"The author has a happy faculty of making an ordinary incident interesting to boys and girls. They like the stories and come back for more." *The Journal of Religion.* $1.25

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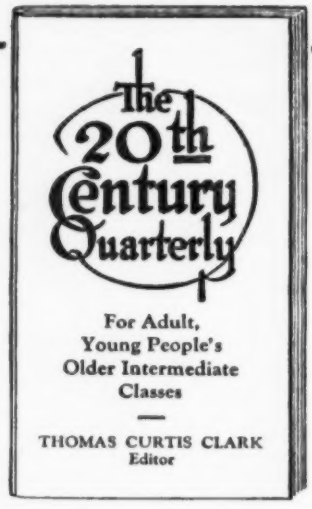

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